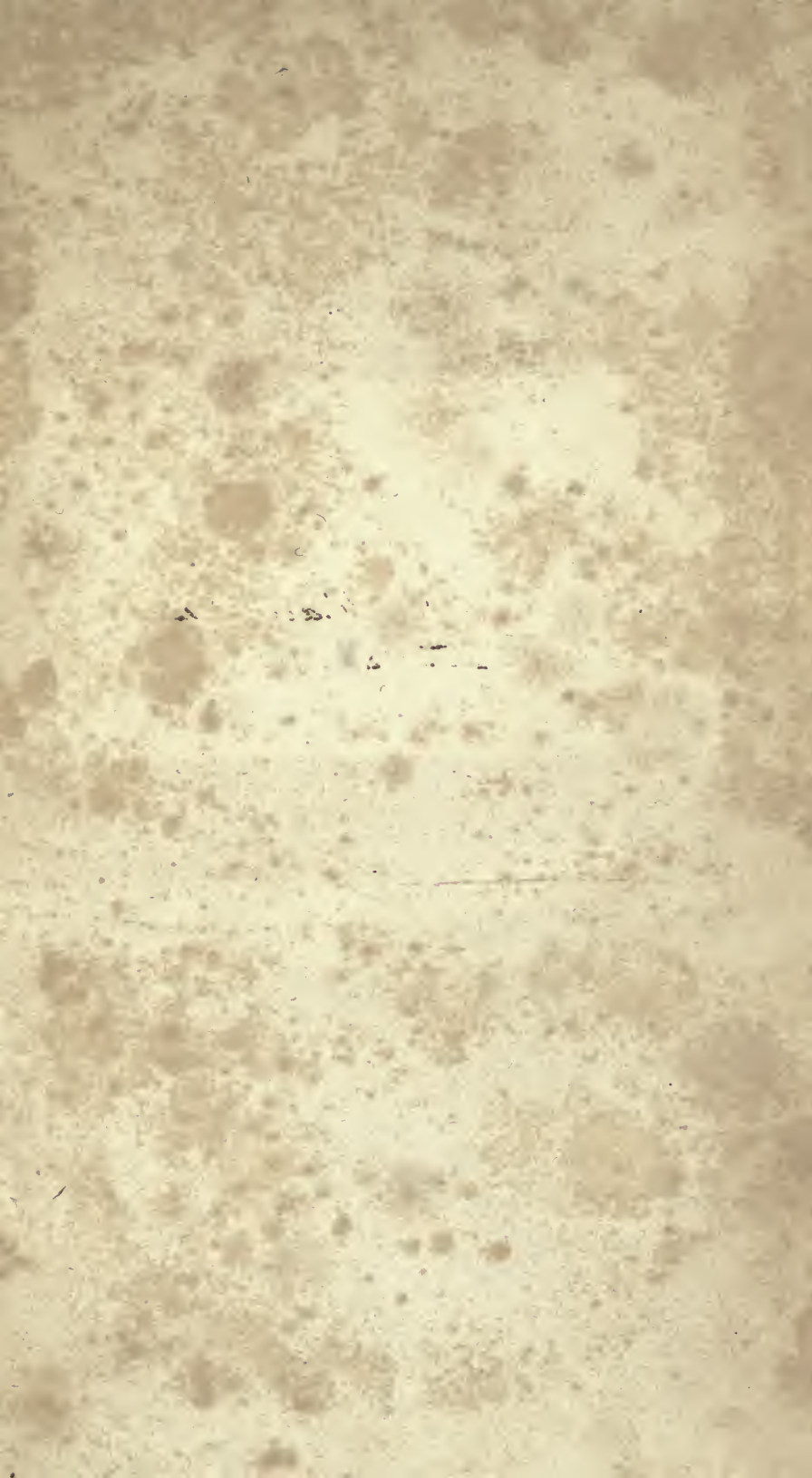
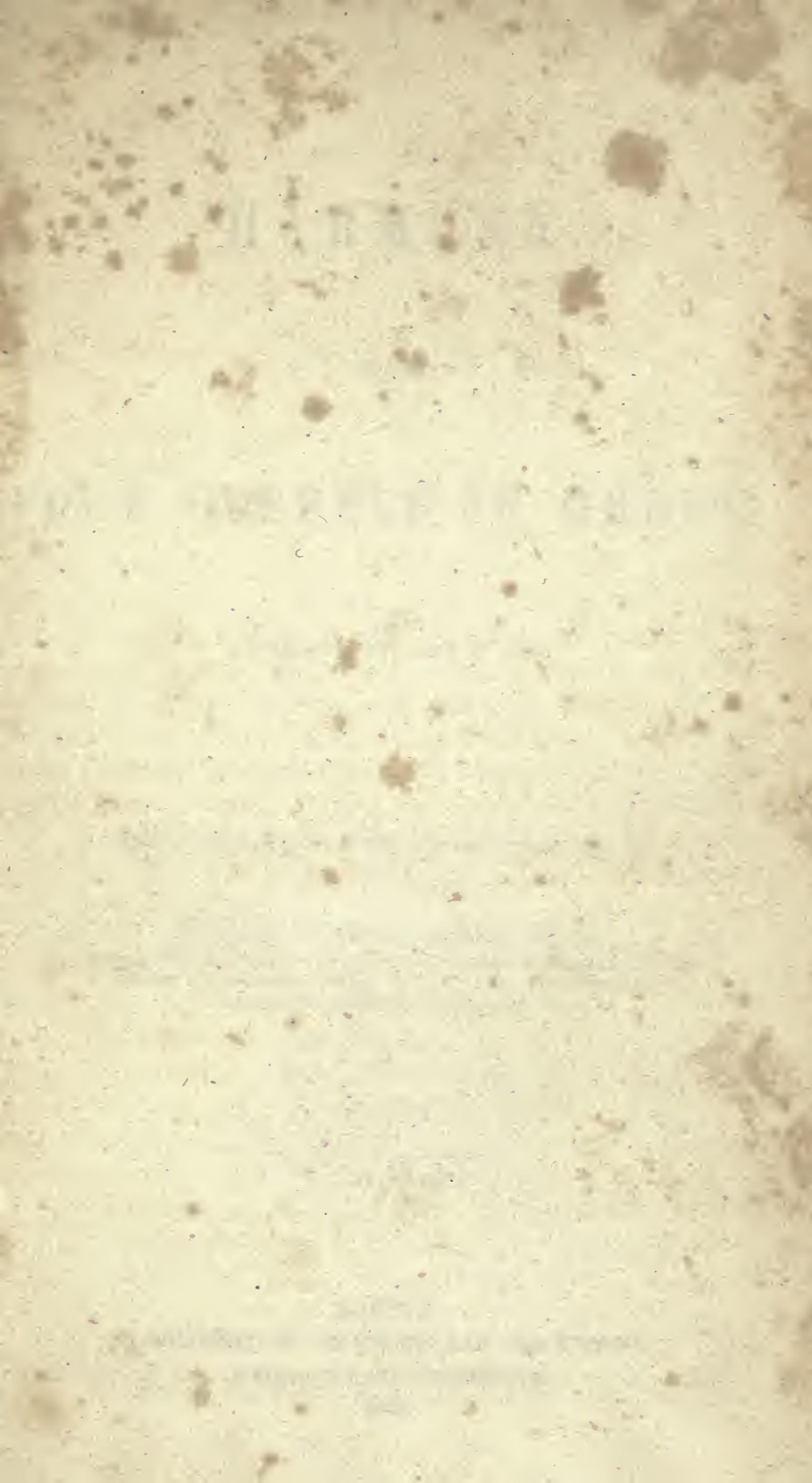


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A

HARMONY

OF THE

FOUR GOSPELS IN GREEK.

ACCORDING TO THE TEXT OF HAHN.

NEWLY ARRANGED, WITH EXPLANATORY NOTES,

BY

EDWARD ROBINSON, D. D. LL. D.

Professor of Biblical Literature in the Union Theological Seminary, New-York;

Author of a Greek and English Lexicon of the New Testament,

Biblical Researches in Palestine, etc, etc.



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P R E F A C E.

THE experience of many years has not failed to impress upon the minds of most Biblical teachers, the advisableness of permitting the Harmony of the Gospel History to occupy a prominent place among the earliest studies of a Theological Seminary. The simplicity of the language, the interest and importance of the events, and also the very difficulties, real or alleged, with which the subject is environed, all mark this portion of the Word of God as particularly adapted for introducing the youthful student into the principles and practice of Biblical Interpretation. If the study of the Harmony be rightly carried out, there is thus laid a broad and solid ground-work, on which afterwards to erect a substantial and enduring structure of Biblical Science, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."

In furtherance of these general views, no less than two editions of Archbishop Newcome's Harmony have formerly appeared in this country; one of them under my own superintendence. These have already been long out of print, so that for some years it has been very difficult to obtain copies. Under these circumstances, and by the advice and request of leading Professors in several of our Theological Seminaries, as well as from a feeling of necessity in the case of my own pupils, I was led to turn my attention to the supply of this acknowledged want. It soon, however, became apparent, that, rather than to engraft the changes and additions, which seemed necessary, upon any former work, it would be easier, and perhaps better, to prepare a new one. The present volume, accordingly, was undertaken with these impressions; and it is now given to the public, as a new and independent work, in

the hope and with the prayer, that it may be found useful in its place, and thus aid in promoting the cause of Theological Education.

The public, however, will naturally be slow to expect any great amount of novelty in a work of this kind, on a subject which has been before the ablest minds of the Church during many centuries. Yet, in the lapse of centuries, and even of years, there is a constant progress in the discovery or observation of new facts and circumstances, bearing upon the social and also the physical history of the Hebrews and other ancient nations. These all serve to enlarge the circle of Biblical knowledge ; they add to the apparatus and means of the Interpreter and Harmonist ; and thus enable him often to shed new light upon topics which before were dark or doubtful. It may also be truly said, that in no former period, perhaps, has there been accumulated a greater amount of such facts and of such progress, than in the almost seventy years which have elapsed since the original publication of Newcome's Harmony. Hence, in a similar work issued at the present day, the scholar may justly require, that it shall exhibit the results of all these later investigations into language, manners and customs, history, geography, and the like, so far as they are well-founded ; and thus become, to a certain extent, the representative of the present state of Biblical science in this particular department. Such, accordingly, has been my aim in the preparation of this volume. I have also every where endeavoured faithfully to judge and write, according to the impressions left on my mind by a personal inspection of most of the scenes of the Gospel History ; a privilege enjoyed, I believe, by no previous Harmonist.

If then the scholar shall find little or nothing of positively new matter in these pages, he will yet find, I trust, some new views, and also some new illustrations of old views, which are nowadays assailed. This is true especially in respect to the transactions during the last six months of our Lord's life and ministry ; and the remark applies more particularly to the identification of the city Ephraim and the return of Jesus from that place through Perea ; to the important Passover question ; and to the mode of harmonizing the several accounts of the Lord's resurrection and its accompanying incidents. All these and other like topics are discussed

in the Notes; to which the reader is respectfully referred. The notation of place in connection with every section, though not wholly a new feature, is yet much more definitely carried out.

The general uses and advantages of a Harmony, and the particular objects aimed at in the present volume, are specified at the close of the Introduction to the Notes. A list of the most important Harmonies heretofore published, is given below.

In the printing of the Text, which was very difficult, and in the correction of the proofs, great assistance has been rendered by two of my pupils, Messrs. W. C. French and A. H. Guernsey, themselves practical printers.

That the labour bestowed upon this work may not be in vain, but may be blessed of God to the furtherance of the study of his Word, is the sincere prayer of the Author.

E. ROBINSON,

UNION THEOLOGICAL SEMINARY, }
New-York, July, 1845. }

LIST OF HARMONIES.

The following List comprises only the most important works of this class. For a more complete account of the literature of this department, the reader is referred to the following works: FABRICIUS, *Biblioth. Græca*, ed. HARLES, T. IV. p. 880 sq. WALCH, *Biblioth. Theol.* IV. p. 863 sq. HASE, *Das Leben Jesu*, § 27. 2te Ausg.

TATIAN the Syrian, about A. D. 170, compiled a work entitled: τὸ διὰ τεσσάρων. This is lost; and the Latin version, so called, is regarded as spurious. See *Biblioth. Patr.* Max. L. B. 1677. T. II. p. 203-12. Fabric. *Cod. Apocr. N. T.* I. p. 377. Mill *Prolegom.* in *N. T. Lips.* 1723. p. 38. Neander *Kirchengesch.* I. p. 764.

AMMONIUS of Alexandria, about A. D. 220, is said also to have prepared a work called *Ἀκρόντις*, in like manner lost.

A. OSIANDER, *Harmoniae Evang. Libri IV*, Gr. et Lat. fol. Basil. 1537, 1561.

CORN. JANSEN, *Concordia Evang.* fol. Lovan. 1549. Antv. 1554. etc. Mechl. 1825. 8vo. 2 Tom.

R. STEPHANUS, *Harmonia Evang.* fol. Par. 1553.

J. CALVIN, *Harmonia ex tribus Evangelistis composita, adjuncto seorsum Joanne*, fol. Genev. 1553, and often.

M. CHEMNITH (Chemnitz) *Harmonia quatuor Evangg. quam P. LYSERUS et J. GERHARDUS, is continuavit, hic perfecit.* fol. Hamb. 1704. 3 Tom. The portion by Chemnitz was first printed at Frankf. 1593, etc.

G. CALIXT, *Quatuor Evangg. Scriptorum Concordia*, 4to. Halberst. 1624, etc. Published without the author's consent.

T. CARTWRIGHT, *Harmonia Evang. etc.* 4to. Amst. 1627, 1647.

J. LIGHTFOOT, *Harmonia, Ordo, et Chronicon N. T.* in Opp. ed. Leusden, fol. Tom. II. p. 1. Ultraj. 1699.—English: *Harmony, Chronicle, and Order of the N. T.* fol. Lond. 1655. Works, by Pitman, 8vo. Vol. III. Lond. 1822.

B. LAMY, *Harmonia s. Concordia quatuor Evangg.* 12mo. Par. 1689.—*Commentar. in Harm.* 2 Tom. 4to. Par. 1699.

J. CLERICUS (Le Clerc), *Harmonia Evangelica, etc.* fol. Amst. 1699.

TOINARD, *Evang. Harmonia Gr. et Lat.* fol. Par. 1707, posthumous.—French: *Harmonie ou Concorde Evang. suivant la methode et avec les notes de feu M. TOINARD*, Par. 1716.

F. BURMANN, *de Harmonie, ofte Overeenstemminge der vier h. Evangelisten*, 4to. Amst. 1712, 1739.

J. R. RUS, *Harmonia Evang. etc.* Jena 1727–30. 3 Tom. in 4 Vol.

J. A. BENDEL, *Richtige Harmonie der vier Evangelisten*, 8vo. Tüb. 1736, 1747, 1766.

J. MACKNIGHT, *Harmony of the Four Gospels*, 4to. 2 Vols. in 1. Lond. 1756, 1763, and often.

J. PRIESTLEY, *Harmony of the Evangelists in English*, 4to. Lond. 1777.

W. NEWCOME, *Harmony of the Gospels in Greek, etc.* fol. Dublin 1778.—Reprinted, 8vo. Andover 1814, 1834.

J. J. GRIESBACH, *Synopsis Evangelior. Matth. Marc. et Lucae, etc.* 8vo. Halae 1776, 1797, 1809, 1822.

J. WHITE, *Diatessaron, etc.* 8vo. Oxon. 1800.

H. PLANCK, *Entwurf einer neuen synopt. Zusammenstellung der drey ersten Evangg. u. s. w.* 8vo. Götting. 1809.

DE WETTE ET LÜCKE, *Synopsis Evangelior. Matth. Marc. et Lucae, etc.* 4to. Berol. 1818.

G. C. MATTHAEI, *Synopse der vier Evangg. nebst Kritik u. s. w.* 8vo. Götting. 1826.

H. N. CLAUSEN, *Quatuor Evangg. Tabulae synopticae, etc.* 8vo. Havniae (Copenhag.) 1829.

M. ROEDIGER, *Synopsis Evangelior. Matth. Marc. et Lucae, etc.* 8vo. Halae, 1829, 1839.

R. CHAPMAN, *Greek Harmony of the Gospels, etc. with Notes*, 4to. Lond. 1836.

V. REICHEL, *Quatuor sac. Evangelia in pericopas harmon. chronologice ordinatas dispersita, etc.* 8vo. Prag. 1840.

J. GEHRINGER, *Synoptische Zusammenstellung des Gr. Textes der vier Evangelien.* 4to. Tüb. 1842.

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NOTE.

In the Text, brackets [] are used to mark Words and Clauses not supported by the best authorities.



PART I.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

TIME: *About thirteen and a half years.*

§ 1. Preface to Luke's Gospel.

LUKE I. 1—4.

1 **Ε**πειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημέ-
2 νων ἐν ἡμῖν πραγμάτων, ¹ καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρε-
3 ται γενόμενοι τοῦ λόγου· ἔδοξε καὶ μοί, παρηκολουθηκότε ἄνωθεν πᾶσιν ἀκριβῶς,
4 καθεξῆς σοὶ γράψαι, κράτιστε Θεόφιλε, ¹ ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων
τὴν ἀσφάλειαν.

§ 2. An Angel appears to Zacharias.—*Jerusalem.*

LUKE I. 5—25.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερέυς τις ὀνόματι
Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ
6 τὸ ὄνομα αὐτῆς Ἑλισάβετ. Ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐνώπιον τοῦ θεοῦ, πο-
7 ρεούμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ κυρίου ἀμεμπτοι. Καὶ οὐκ
ἦν αὐτοῖς τέκνον, καθότι ἡ Ἑλισάβετ ἦν στείρα, καὶ ἀμφοτέροι προβεβηκότες ἐν
8 ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς
9 ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ, ¹ κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιάσαν
10 εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου· καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον
11 ἔξω τῇ ὥρᾳ τοῦ θυμιάματος· Ὡφθη δὲ αὐτῷ ἄγγελος κυρίου, ἐστὼς ἐκ δεξιῶν
12 τοῦ θυσιαστηρίου τοῦ θυμιάματος· καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος
13 ἐπέπεσεν ἐπ' αὐτόν. Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία·
διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἑλισάβετ γεννήσει υἱόν σοι, καὶ
14 καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. Καὶ ἔσται χαρὰ σοὶ καὶ ἀγαλλίας, καὶ
15 πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. Ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου· καὶ
οἶνον καὶ σίκερα οὐ μὴ πῖν· καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας
16 μητρὸς αὐτοῦ. Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεόν

LUKE I.

17 αὐτῶν. Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.^a Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σε καὶ εὐαγγελίσασθαι σοι ταῦτα. Καὶ ἰδοὺ, ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν, ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα· ὅτι οὕτω μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις, αἷς ἐπεῖθεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.

§ 3. An Angel appears to Mary.—Nazareth.

LUKE I. 26—33.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέτ, ἡ πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαβὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε· χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σου· εὐλογημένη σὺ ἐν γυναιξίν. Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο, ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ· ἔδρες γὰρ χάριν παρὰ τῷ Θεῷ. Καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. Οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ· καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.^b Εἶπε δὲ Μαριάμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς Θεοῦ. Καὶ ἰδοὺ, Ἐλισάβετ, ἡ συγγενὴς σου, καὶ αὕτη συνειληφῖα υἱόν ἐν γήρει αὐτῆς· καὶ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ. Ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα. Εἶπε δὲ Μαριάμ· ἰδοὺ, ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

§ 4. Mary visits Elizabeth.—Jutta.

LUKE I. 39—56.

39 Ἀναστῆσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπονδῆς, εἰς πόλιν Ἰούδα. Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο

^a 17. Comp. Mal. 3, 23 sq.^b 33. Comp. Mic. 4, 7.

LUKE I.

41 τὴν Ἑλισάβετ. Καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἑλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἑλισάβετ, καὶ ἀνέφώνησε φωνῇ μεγάλῃ καὶ εἶπεν· εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με; Ἴδου γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου. Καὶ εἶπε Μαριάμ· μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτηρίῳ μου, ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσω τῆς δούλης αὐτοῦ. Ἴδου γάρ, ἀπὸ τοῦ νῦν μακαριουσί με πᾶσαι αἱ γενεαί· ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ· καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς γενεῶν τοῖς φοβουμένοις αὐτόν. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. Καθεῖλε δυνάστας ἀπὸ θρόνων καὶ ὕψωσε ταπεινούς. Πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλε κενούς. 54 55 Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους (καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν) τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.^a Ἐμεινε δὲ Μαριάμ σὺν αὐτῇ ὥσεί μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

§ 5. Birth of John the Baptist.—*Jutta.*

LUKE I. 57—80.

57 Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. 58 Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. Καὶ εἶπον πρὸς αὐτήν· ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ. Ἐνένεον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. Καὶ αἰτήσας πινακίδιον ἔγραψε λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. Ἀνεφύχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. Καὶ ἐγένετο ἐπὶ πάντας φόβος τοῖς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ χεὶρ κυρίου ἦν μετ' αὐτοῦ. Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προεφῆτευσεν λέγων· εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ· καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ, 70 καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ, 71 72 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν^b τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας λατρεύειν αὐτῷ· ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον

^a 54, 55. Comp. Is. 41, S. 9. Gen. 22, 16 sq.^b 73. Gen. 22, 16 sq.

LUKE I.

76 αὐτοῦ πᾶσας τὰς ἡμέρας [τῆς ζωῆς] ἡμῶν. Καὶ σύ, παιδίον, προφήτης ὑψίστου
 κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ,
 77 78 ὅ τοῦ δοῦναι γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν ὁ δὲ
 79 σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους, ὁ ἐπι-
 80 ἡμῶν εἰς ὁδὸν εἰρήνης. Τὸ δὲ παιδίον ἠΰξανε καὶ ἐκραταιοῦτο πνεύματι· καὶ
 ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

§ 6. An Angel appears to Joseph.—Nazareth.

MATTH. I. 18—25.

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθεὶς γὰρ τῆς μη-
 τρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὗρέθη ἐν γαστρὶ
 19 ἔχουσα ἐκ πνεύματος ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέ-
 20 λων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. Ταῦτα δὲ αὐ-
 τοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ,
 υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ
 21 γεννηθὲν ἐκ πνεύματος ἁγίου· τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ
 22 Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ
 ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου λέγον-
 23 τος ὁ ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα
 24 αὐτοῦ Ἐμμανὴλ, ὃ ἐστὶ μεθερμηνευσμένον, μεθ' ἡμῶν ὁ Θεός. Διεγερθεὶς δὲ
 25 παρέλαβε τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγίνωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱόν
 αὐτῆς τὸν πρωτότοκον, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

§ 7. The birth of Jesus.—Bethlehem.

LUKE II. 1—7.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγού-
 2 στου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο
 3 ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι,
 4 ἕκαστος εἰς τὴν ἰδίαν πόλιν. Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πό-
 λεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ, ἣτις καλεῖται Βηθλεὲμ, διὰ
 5 τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ, ὁ ἀπογράψασθαι σὺν Μαριάμ τῇ
 6 μεμνηστευμένῃ αὐτῷ γυναικί, οὓση ἐγκύῃ. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ,
 7 ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. Καὶ ἔτεκε τὸν υἱόν αὐτῆς τὸν πρω-
 τότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ
 ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

§ 8. An Angel appears to the Shepherds.—Near Bethlehem.

LUKE II. 8—20.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυ-
 9 λακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. Καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη αὐ-
 10 τοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. Καὶ
 11 εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε· ἰδοὺ γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν με-
 12 γάλην, ἣτις ἔστι παντὶ τῷ λαῷ· ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὃς ἔστι Χρι-
 13 στὸς κύριος, ἐν πόλει Δαυὶδ. Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος
 14 ἐσπαργανωμένον κείμενον ἐν φάτῃ. Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλη-
 15 θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώποις εὐδοκία. Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ'
 αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλ-
 17 λήλους· διέλθωμεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός, ὃ ὁ
 16 κύριος ἐγνώρισεν ἡμῖν. Καὶ ἦλθον σπεύσαντες καὶ ἀνεύρον τὴν τε Μαριὰμ καὶ
 17 τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτῃ. Ἰδόντες δὲ διεγνώρισαν περὶ
 18 τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. Καὶ πάντες οἱ
 ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.
 19 Ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐ-
 20 τῆς. Καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶ-
 σιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

§ 9. The circumcision of Jesus, and his presentation in the Temple.—Bethlehem, Jerusalem.

LUKE II. 21—38.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὁκτὼ τοῦ περιτεμεῖν αὐτόν,^a καὶ ἐκλήθη τὸ ὄνο-
 μα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν
 τῇ κοιλίᾳ.
 22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νό-
 23 μον Μωϋσέως ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστῆσαι τῷ κυρίῳ,¹ (καθὼς
 γέγραπται ἐν νόμῳ κυρίου·^b ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ
 24 κληθήσεται,) καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου,^c ζευγος
 25 τρυγόνων ἢ δύο νεοσσούς περιστερῶν. Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ,
 ὃ ὄνομα Συμεὼν· καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος
 26 παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτόν· καὶ ἦν αὐτῷ κεχορημα-
 τισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον, πρὶν ἢ ἰδῇ τὸν Χρι-
 27 στὸν κυρίου. Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς
 28 γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου
 29 περὶ αὐτοῦ,¹ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν
 30 θεὸν καὶ εἶπε· νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰ-
 31 ρῇ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,¹ ὃ ἠτοίμασας κατὰ πρός-

^a 21. Gen. 17, 12. Lev. 12, 3.^b 23. Ex. 13, 2. Comp. Num. 8, 16, 17.^c 24. Lev. 12, 6, 8.

LUKE II.

32 ὡπον πάντων τῶν λαῶν, ἡ γὰρ εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσρα-
 33 ἦλ. Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ
 34 αὐτοῦ. Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα
 αὐτοῦ· ἰδοὺ, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ
 35 εἰς σημεῖον ἀντιλεγόμενον·^a καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελευσεται ῥομφαία·
 36 ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. Καὶ ἦν Ἄννα προ-
 φητις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσήρ, αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς,
 37 ζήσασα ἔτι μετὰ ἀνδρὸς ἐπὶ τὸ ἀπὸ τῆς παρθενίας αὐτῆς, καὶ αὕτη χήρα ὡς
 ἑτῶν ὀγδοήκοντα τεσσαράκων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείας καὶ δεήσε-
 38 σι λατρεύουσα νύκτα καὶ ἡμέραν. Καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολο-
 γεῖτο τῷ κυρίῳ καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱε-
 ρουσαλὴμ.

§ 10. The Magi.—Jerusalem, Bethlehem.

ΜΑΤΘ. II. 1—12.

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ
 2 βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα λέγοντες· ποῦ
 ἔστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ
 3 ἀνατολῇ, καὶ ἦλθομεν προσκυνῆσαι αὐτῷ. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς
 4 ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς ἀρ-
 χιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεν-
 5 νᾶται. Οἱ δὲ εἶπον αὐτῷ· ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ
 6 τοῦ προφήτου·^b καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγε-
 μόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου,
 7 τὸν Ἰσραὴλ. Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν
 8 τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε·
 πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὶ δὲ εὗρητε, ἀπαγγεῖλατέ
 9 μοι, ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως
 ἐπορεύθησαν, καὶ ἰδοὺ, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ὥς
 10 ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. Ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν
 11 μεγάλην σφόδρα. Καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας
 τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θη-
 σαντροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
 12 Καὶ χρηματισθέντες κατ' ὄναρ, μὴ ἀνακάλυψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ
 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

§ 11. The flight into Egypt. Herod's cruelty. The return.—Bethlehem, Nazareth.

ΜΑΤΘ. II. 13—23.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ
 λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῖγε εἰς Ἀί-

^a 34. Comp. Is. 8, 14.^b 6. Mic. 5, 1.

MATTH. II.

γυπτον, καὶ ἴσθι ἐκεῖ, ἕως ἂν εἰπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, 14 τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ 15 νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον· καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου λέγοντος·^a ἔξ Αἰγύπτου 16 ἐκάλεσα τὸν υἱόν μου. Τότε Ἡρώδης ἰδὼν, ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν· καὶ ἀποστείλας ἀνέϊλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ 17 καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον, ὃν 18 ἠκρίβωσεν παρὰ τῶν μάγων. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προ- 19 φῆτου λέγοντος·^b φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρήνος καὶ κλαυθμὸς καὶ ὁδυρμὸς πολὺς· Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι 20 οὐκ εἰσὶ. Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος κυρίου κατ' ὄναρ 21 φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ· λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν 22 μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυ- 23 χὴν τοῦ παιδίου. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, 24 καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. Ἀκούσας δέ, ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς 25 Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρη- 26 ματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς 27 τὰ μέρη τῆς Γαλιλαίας. Καὶ ἔλθων 28 κατ' ὥκῃσεν εἰς πόλιν λεγομένην Ναζα- 29 ρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν 30 προφητῶν, ὅτι Ναζωραῖος κληθήσε- 31 ται.^c

LUKE II. 39, 40.

Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. Τὸ δὲ παιδίον ἡῤῥαυε καὶ ἐκραταιοῦτο πνεύματι, πληροῦμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

§ 12. At twelve years of age Jesus goes to the Passover.—Jerusalem.

LUKE II. 41—52.

Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πά- 41 σχα. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ 42 τὸ ἔθος τῆς ἑορτῆς· καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς 43 ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐ- 44 τοῦ. Νομίσαντες δὲ αὐτὸν ἐν τῇ συννοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζή- 45 τουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς. Καὶ μὴ εὐρόντες αὐτὸν 46 ὑπέστρεψαν εἰς Ἱερουσαλὴμ ζητοῦντες αὐτόν. Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, 47 εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐ- 48 τῶν καὶ ἐπερωτῶντάς αὐτούς. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ 49 τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ 50 πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πα- 51 τὴρ σου καὶ ἐγὼ ὁδυνώμενοι ἐζητοῦμέν σε. Καὶ εἶπε πρὸς αὐτούς· τί ὅτι ἐξητεῖτέ 52 με; οὐκ ᾔδειτε, ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; Καὶ αὐτοὶ οὐ συνήκαν

^a 15. Hos. 11, 1.^b 18. Jer. 31, 15. Comp. Jer. 40, 1.^c 23. Heb. Is. 11, 1. Comp. Is. 53, 2. Zech. 6, 12. Rev. 5, 5.

LUKE II.

51 τὸ ῥῆμα, ὃ ἐλάλησεν αὐτοῖς. Καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα
52 ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις.

§ 13.—The Genealogies.

MATTH. I. 1—17.

LUKE III. 23—38, inverted.

- 1 *Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαυὶδ, υἱοῦ Ἀβραάμ.*
2 *Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφούς αὐτοῦ. Ἰούδας δὲ ἐγέννησε τὸν Φαρές καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ· Φαρές δὲ ἐγέννησε τὸν Ἑσρῶμ· Ἑσρῶμ δὲ ἐγέννησε τὸν Ἀράμ· Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ ἐγέννησε τὸν Σαλμών· Σαλμών δὲ ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ραχάβ· Βοὺζ δὲ ἐγέννησε τὸν Ὠβὴδ ἐκ τῆς Ρούθ· Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί· Ἰεσσαί δὲ ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα· Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου· Σολομῶν δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν Ἀσά· Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησε τὸν Ὀζίαν· Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν· Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆ δὲ ἐγέννησε τὸν Ἀμών· Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν· Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ*
38 *Τοῦ θεοῦ, τοῦ Ἀδάμ, τοῦ Σήθ, τοῦ Ἐνῶς, τοῦ Καϊνάν, τοῦ Μαλελεήλ, τοῦ Ἰαρέδ, τοῦ Ἐνῶχ, τοῦ Μαθουσά-λα, τοῦ Λάμεχ, τοῦ Νῶε, τοῦ Σήμ, τοῦ Ἀρφαξάδ, τοῦ Καϊνάν, τοῦ Σαλά, τοῦ Ἐβέρ, τοῦ Φαλέκ, τοῦ Ῥαγαῦ, τοῦ Σε-ρούχ, τοῦ Ναχώρ, τοῦ Θάρα, τοῦ Ἀβραάμ, τοῦ Ἰσαάκ, τοῦ Ἰακώβ,*
33 *τοῦ Ἰούδα, τοῦ Φαρές, τοῦ Ἑσρῶμ, τοῦ Ἀράμ, τοῦ Ἀμιναδάβ,*
32 *τοῦ Ναασσών, τοῦ Σαλμών, τοῦ Βοὺζ, τοῦ Ὠβὴδ, τοῦ Ἰεσσαί,*
31 *τοῦ Δαυὶδ, τοῦ Ναθάν, τοῦ Ματθαθα, τοῦ Μαϊνάν, τοῦ Μιλεᾶ,*
30 *τοῦ Ἐλιακίμ, τοῦ Ἰωάν, τοῦ Ἰωσήφ, τοῦ Ἰούδα, τοῦ Συμεών,*
29 *τοῦ Λευὶ, τοῦ Ματθαί, τοῦ Ἰωρείμ, τοῦ Ἐλιέζερ, τοῦ Ἰωσή,*

MATTH. I.

LUKE III.

- τοὺς ἀδελφούς αὐτοῦ ἐπὶ τῆς μετοικε- 28 τοῦ Ἡρ, τοῦ Ἑλμωδάμ, τοῦ Κωσάμ,
 12 σίας Βαβυλῶνος. Μετὰ δὲ τὴν με- τοῦ Ἀδδί, τοῦ Μελχί,
 τοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέν-
 νησε τὸν Σαλαθιήλ· Σαλαθιήλ δὲ 27 τοῦ Νηρί, τοῦ Σαλαθιήλ, τοῦ Ζορο-
 13 ἐγέννησε τὸν Ζοροβάβελ· Ζοροβάβελ δὲ ἐγέννησε τὸν Ῥησά, τοῦ Ἰωανᾶ,
 δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβιούδ δὲ 26 τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Σεμεί, τοῦ
 ἐγέννησε τὸν Ἑλιακίμ· Ἑλιακίμ δὲ Ματταθίου, τοῦ Μαάθ,
 14 ἐγέννησε τὸν Ἀζώρ· Ἀζώρ δὲ ἐγέννη-
 σε τὸν Σαδώκ· Σαδώκ δὲ ἐγέννησε 25 τοῦ Ναγγαί, τοῦ Ἑσλί, τοῦ Ναούμ,
 τὸν Ἀχείμ· Ἀχείμ δὲ ἐγέννησε τὸν τοῦ Ἀμώς, τοῦ Ματταθίου,
 15 Ἑλιούδ· Ἑλιούδ δὲ ἐγέννησε τὸν Ἑλε-
 άζαρ· Ἑλεάζαρ δὲ ἐγέννησε τὸν Ματ- 24 τοῦ Ἰωσήφ, τοῦ Ἰαννά, τοῦ Μελχί,
 θάν· Ματθάν δὲ ἐγέννησε τὸν Ἰα- τοῦ Λευί, τοῦ Ματθάτ,
 16 κώβ· Ἰαβώβ δὲ ἐγέννησε τὸν Ἰωσήφ
 τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη 23 Καὶ αὐτὸς ὁ Ἰησοῦς—ὧν, ὡς ἐνομι-
 17 Ἰησοῦς ὁ λεγόμενος Χριστός. Πᾶ- ζετο, υἱὸς Ἰωσήφ, τοῦ Ἡλί,
 σαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως
 Δαυὶδ γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος
 γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ
 γενεαὶ δεκατέσσαρες.



PART II.

ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

TIME: *About one year.*

§ 14. The Ministry of John the Baptist.—*The Desert. The Jordan.*

LUKE III. 1—18.

1 **Ε**ν ἔτει δὲ πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Πορτίου Πιλάτου τῆς Ἰουδαίας καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώ-
2 ρας καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος, ¹ ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊά-

ΜΑΤΘ. III. 1—12.

MARK I. 1—8.

1 **Ε**ν δὲ ταῖς ἡμέραις 1 Ἀρχὴ τοῦ εὐαγγελίου Ἰωάννην τὸν Ζαχαρίου
ἐκείναις παραγίνεται Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ 3 υἱὸν ἐν τῇ ἐρήμῳ. Καὶ
Ἰωάννης ὁ βαπτιστής, 4 Θεοῦ—ἐγένετο Ἰωάννης ἦλθεν εἰς πᾶσαν τὴν περί-
κηρύσσων ἐν τῇ ἐρήμῳ βαπτίζων ἐν τῇ ἐρήμῳ καὶ χωρὸν τοῦ Ἰορδάνου
2 τῆς Ἰουδαίας^a καὶ λέγων· μετανοεῖτε· ἡγγικε γὰρ βαπτισμα με-
ἡ βασιλεία τῶν οὐρανῶν. 2 τιῶν—ὡς γέγραπται ἐν 4 τῶν, ¹ ὡς γέγραπται ἐν
3 Οὗτος γάρ ἐστιν ὁ ῥηθεὶς τοῖς προφήταις^a ἰδοὺ, βίβλῳ λόγων Ἡσαίου τοῦ
ὑπὸ Ἡσαίου τοῦ προφή- ἐγὼ ἀποστέλλω τὸν ἄγ- προφήτου λέγοντος^b φω-
του λέγοντος^b φωνή νη βουώντος ἐν τῇ ἐρή-
βοώντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυ- μῳ· ἐτοιμάσατε τὴν ὁδὸν
ρίου· εὐθείας ποιεῖτε τὰς 3 σου]· φωνὴ βοώντος ἐν 5 τὰς τρίβους αὐτοῦ. Πᾶ-
4 τρίβους αὐτοῦ. Αὐτὸς τῇ ἐρήμῳ^b ἐτοιμάσατε σα φάραγξ πληρωθήσε-
δὲ ὁ Ἰωάννης εἶχε τὸ ἔν- τὴν ὁδὸν κυρίου· εὐθεί- ται, καὶ πᾶν ὄρος καὶ
δυμα αὐτοῦ ἀπὸ τριχῶν ας ποιεῖτε τὰς τρίβους βοννὸς ταπεινωθήσεται·
καμήλον καὶ ζώην δερ- 6 αὐτοῦ.—Ἦν δὲ Ἰωάννης καὶ ἔσται τὰ σκολιὰ εἰς
ματίνην περὶ τὴν ὁσφὺν ἐνδεσμένος τρίχας καμή- εὐθεῖαν καὶ αἱ τραχεῖαι
αὐτοῦ· ἡ δὲ τροφὴ αὐ- λου καὶ ζώην δερματί- 6 εἰς ὁδοὺς λείας· καὶ ὕψε-

^a 2. Mal. 3, 1. Is. 40, 3.

^b 3 etc. Is. 40, 3 sq.

MATTH. III.

MARK I.

LUKE III.

τοῦ ἦν ἀκριδες καὶ μέλι
5 ἄγριον. Τότε ἐξεπορεύ-
ετο πρὸς αὐτὸν Ἱεροσό-
λυμα καὶ πᾶσα ἡ Ἰουδαία
καὶ πᾶσα ἡ περιχώρος
6 τοῦ Ἰορδάνου, ἡ καὶ ἐβα-
πτίζοντο ἐν τῷ Ἰορδάνῃ
ὑπ' αὐτοῦ, ἐξομολογού-
μενοι τὰς ἁμαρτίας αὐ-

7 τῶν. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαί-
ων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ
τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς· γεν-
νήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φν-
8 γεῖν ἀπὸ τῆς μελλούσης ὀργῆς; Ποιή-
σατε οὖν καρπὸν ἄξιον τῆς μετανοίας,
9 ἡ καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· πατέ-
ρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν,
ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τού-
10 των ἐγεῖραι τέκνα τῷ Ἀβραάμ. Ἦδη
δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δέν-
δρων κεῖται· πᾶν οὖν δένδρον μὴ ποι-
οῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς
πῦρ βάλλεται.

11 μεν; Ἀποκριθεὶς δὲ λέγει αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδό-
12 τω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. Ἦλθον
δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν· διδάσκαλε,
13 τί ποιήσομεν; Ὁ δὲ εἶπε πρὸς αὐτούς· μηδὲν πλέον παρὰ το
14 διατεταγμένον ὑμῖν πράσσετε. Ἐπηρώτων δὲ αὐτόν καὶ στρα-
τευόμενοι λέγοντες· καὶ ἡμεῖς τί ποιήσομεν; καὶ εἶπε πρὸς αὐ-
τούς· μηδένα διασείσητε μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς
15 ὀφωνίοις ὑμῶν. Προςδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζο-
μένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήπο-

MATTH. III.

MARK I.

LUKE III.

11 Ἐγὼ μὲν βαπτίζω ὑμᾶς
ἐν ὕδατι εἰς μετάνοιαν,
ὁ δὲ ὁπίσω μου ἐρχόμε-
νος ἰσχυρότερός μου ἐσ-
τίν, οὗ οὐκ εἰμὶ ἱκανὸς
τὰ ὑποδήματα βαστά-
σαι· αὐτὸς ὑμᾶς βαπτί-
σει ἐν πνεύματι ἀγίῳ
12 καὶ πυρί. Οὐ τὸ πτύον

7 Καὶ ἐκήρυσσε λέγων·
8 —ἐγὼ μὲν ἐβάπτισα
7 ὑμᾶς ἐν ὕδατι—ἐρχεται
ὁ ἰσχυρότερός μου ὁπί-
σω μου, οὗ οὐκ εἰμὶ ἱκα-
νὸς κύψας λιῶσαι τὸν
ἱμάντα τῶν ὑποδημάτων
8 αὐτοῦ—αὐτὸς δὲ βα-
πτίσει ὑμᾶς ἐν πνεύματι
ἀγίῳ.

16 Ἀπεκρίνατο ὁ Ἰωάν-
νης ἅπασιν λέγων· ἐγὼ
μὲν ὕδατι βαπτίζω ὑμᾶς·
ἐρχεται δὲ ὁ ἰσχυρότερός
μου, οὗ οὐκ εἰμὶ ἱκανὸς
λῦσαι τὸν ἱμάντα τῶν
ὑποδημάτων αὐτοῦ· αὐ-
τὸς ὑμᾶς βαπτίσει ἐν
πνεύματι ἀγίῳ καὶ πυρί.
17 Οὐ τὸ πτύον ἐν τῇ χειρὶ

MATTH. III.

ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

LUKE III.

αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

§ 15. The Baptism of Jesus.—*The Jordan.*

MATTH. III. 13—17.

MARK I. 9—11.

LUKE III. 21—23.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπὸ αὐτοῦ. Ὁ δὲ Ἰωάννης διεκώλυνεν αὐτὸν λέγων· ἐγὼ χρει-

15 αν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφί-

16 σιν αὐτόν. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη

εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεφύχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστεράν, καὶ ἐρχόμενον ἐπ'

17 αὐτόν. Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἔβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

MARK I.

10 Καὶ εὐθὺς ἀναβαίνων ἀπὸ τοῦ ὕδατος εἶδε σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡσεὶ περιστεράν καταβαῖνον ἐπ' αὐτόν. Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος

καὶ προσερχομένου ἀνεφύχθηναι τὸν οὐρανόν, καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὡσεὶ περιστεράν, ἐπ' αὐτόν καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγονσαν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ ἠδόκησα.

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος—

§ 16. The Temptation.—*Desert of Judea.*

MATTH. IV. 1—11.

MARK I. 12, 13.

LUKE IV. 1—13.

1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβό-

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτόν ἐβάλλει εἰς τὴν ἔρημον. Καὶ ἦν [ἐκεῖ] ἐν τῇ ἐρήμῳ ἡμέρας τεσ-

1 Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἦγετο ἐν τῷ πνεύ-

MATTH. IV.

MARK I.

LUKE IV.

2 λον. Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὥστερον ἐπείνασε.

σαράκοντα, πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διήκονουν αὐτῷ.

ματι εἰς τὴν ἔρημον 2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συν-

MATTH. IV.

3 Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. Ὁ δὲ ἀποκριθεὶς εἶπε· γέγραπται^a οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ⁶ καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ^b ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀρῶσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. Ἐγὼ αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται^c οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, ⁹ καὶ λέγει αὐτῷ· ταῦτα πάντα σοι δώσω,

10 ἔὰν πεσὼν προσκυνήσῃς μοι. Τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὕπαγε ὀπίσω μου, σατανᾶ· γέγραπται γάρ^d κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. Τότε ἀφίγησιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

τελεσθεῖσάν αὐτῶν ὥστερον ἐπείνασε.

3 Καὶ εἶπεν αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τοῦτῳ, ἵνα γένηται ἄρτος. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων· γέγραπται^a ὅτι οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ.

9 —Καὶ ἦγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντευθεῖν κά-

τω¹⁰· γέγραπται γάρ^b ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ

11 διαφυλάξαι σε, ¹ καὶ ὅτι ἐπὶ χειρῶν ἀρῶσίν σε, μήποτε προσκόψῃς πρὸς

12 λίθον τὸν πόδα σου. Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· ὅτι εἰρη-

ται^c οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.—Καὶ ἀναγαγὼν αὐτὸν ὁ διά-

βολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης

6 ἐν στιγμῇ χρόνου. Καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδεδόται, καὶ ὃ ἐὰν θέ-

7 λω, δίδωμι αὐτήν· σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πᾶ-

8 σα. Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς· [ὕπαγε ὀπίσω μου, σατανᾶ·] γέγραπται^d προσκυνήσεις κύριον τὸν θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.

13 —Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄκρι-

καιροῦ.

^a 4. Deut. 8, 3.^c 7 etc. Deut. 6, 16.^b 6 etc. Ps. 91, 11.^d 10 etc. Deut. 6, 13.

§ 17. Preface to John's Gospel.

JOHN I. 1—18.

1 2 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. Οὗτος
 3 ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐ-
 4 5 δὲ ἐν, ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ
 6 τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Ἐγένετο ἄν-
 7 θρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρ-
 8 τυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. Οὐκ
 9 ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀλη-
 10 θινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. Ἐν τῷ κόσμῳ
 11 ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Εἰς τὰ ἴδια
 12 ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς
 13 ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, ὃ οὐκ ἐξ
 αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ
 14 ἐγεννήθησαν. Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμε-
 15 θα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ
 16 ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων· οὗτος ἦν, ὃν
 17 ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. Ὅτι
 ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένε-
 18 το. Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ
 πατρὸς, ἐκεῖνος ἐξηγήσατο.

§ 18. Testimony of John the Baptist to Jesus.—Bethany beyond Jordan.

JOHN I. 19—34.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ
 20 Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; Καὶ ὡμο-
 21 λόγησε καὶ οὐκ ἡρνήσατο, καὶ ὡμολόγησεν· ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. Καὶ
 ἠρώτησαν αὐτόν· τί οὖν; Ἡλίας εἶ σύ; καὶ λέγει· οὐκ εἰμὶ. ὁ προφήτης εἶ σύ;
 22 καὶ ἀπεκρίθη· οὐ. Εἶπον οὖν αὐτῷ· τίς εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν
 23 ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; Ἐφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύναι-
 24 τε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.^a Καὶ οἱ ἀπεσταλμένοι
 25 ἦσαν ἐκ τῶν Φαρισαίων, ὃ καὶ ἠρώτησαν αὐτόν καὶ εἶπον αὐτῷ· τί οὖν βαπτί-
 26 ζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὔτε Ἡλίας οὔτε ὁ προφήτης; Ἀπεκρίθη αὐτοῖς
 ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι, μέσος δὲ ἡμῶν ἕστηκεν, ὃν ἡμεῖς οὐκ
 27 οἶδατε, ὃ αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἐμπροσθέν μου γέγονεν, ὃν ἐγὼ οὐκ
 28 εἰμὶ ἄξιος, ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. Ταῦτα ἐν Βηθανίᾳ ἐγένετο
 29 πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων. Τῇ ἐπαύριον βλέπει [ὁ Ἰωάν-
 νης] τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· ἴδε, ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἰρων

^a 23. Is. 40, 3.

JOHN I.

30 τὴν ἁμαρτίαν τοῦ κόσμου. Οὗτός ἐστι, περὶ οὗ ἐγὼ εἶπον· ὅπισω μου ἔρχεται
 31 ἄνθρωπος, ὃς ἔμπροσθέν μου ἔγερται, ὅτι πρῶτός μου ἦν. Καὶ γὰρ οὐκ ᾔδειν αὐτόν·
 ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων·
 32 Καὶ ἑμαρτύρησεν Ἰωάννης λέγων· ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς
 33 περιστέρα ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ
 πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα
 καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
 24 Καὶ γὰρ ἑώρακα, καὶ μεμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

§ 19. Jesus gains Disciples.—The Jordan. Galilee?

JOHN I. 35—52.

35 36 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο. Καὶ
 37 ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· ἴδε, ὁ ἄμνος τοῦ Θεοῦ. Καὶ ἤκουσαν
 38 αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. Στραφεῖς δὲ ὁ
 39 Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· ἰ τί ζητεῖτε; οἱ δὲ
 40 εἶπον αὐτῷ· ῥαββί, (ὃ λέγεται ἐρμηνεύμενον, διδάσκαλε,) ποῦ μένεις; Ἀέγει
 αὐτοῖς· ἔρχεσθε καὶ ἴδετε. ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν
 41 τὴν ἡμέραν ἐκείνην. Ὥρα ἦν ὡς δεκάτη. Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος
 Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων
 42 αὐτῷ. Εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ·
 43 εὐρήκαμεν τὸν Μεσσίαν (ὃ ἐστὶ μεθερμηνεύμενον Χριστός). Καὶ ἤγαγεν αὐτὸν
 πρὸς τὸν Ἰησοῦν. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε· σὺ εἰ Σίμων, ὁ υἱὸς Ἰωνᾶ,
 44 σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται Πέτρος). Τῇ ἐπαύριον ἠθέλησεν ἐξελεῖν
 εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολούθει
 45 μοι. Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
 46 Εὐρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ
 47 καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρέτ. Καὶ
 εἶπεν αὐτῷ Ναθαναὴλ· ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ
 48 Φίλιππος· ἔρχου καὶ ἴδε. Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς
 αὐτόν, καὶ λέγει περὶ αὐτοῦ· ἴδε, ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἐστι.
 49 Ἀέγει αὐτῷ Ναθαναὴλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·
 50 πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκῇν, εἰδόν σε. Ἀπεκρίθη Να-
 θαναὴλ καὶ λέγει αὐτῷ· ῥαββί, σὺ εἰ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἰ ὁ βασιλεὺς τοῦ Ἰσραὴλ.
 51 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι· εἰδόν σε ὑποκάτω τῆς συκῆς,
 52 πιστεύεις; μείζω τούτων ὕψει. Καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπάρτι
 ὄψεσθε τὸν οὐρανὸν ἀνεφρότα καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ
 καταβαίοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.^a

^a 52. Comp. Gen. 28, 12.

§ 20. The Marriage at Cana of Galilee.

JOHN II. 1—12.

- 1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ
 2 τοῦ Ἰησοῦ ἐκεῖ. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.
 3 Καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· οἶνον οὐκ ἔχουσι.
 4 5 Λέγει αὐτῇ ὁ Ἰησοῦς· τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου. Λέγει ἡ
 6 μήτηρ αὐτοῦ τοῖς διακόνοις· ὅ,τι ἂν λέγῃ ὑμῖν, ποιήσατε. Ἦσαν δὲ ἐκεῖ ὑδρίαι
 7 λίθιναι ἕξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρη-
 8 τὰς δύο ἢ τρεῖς. Λέγει αὐτοῖς ὁ Ἰησοῦς· γεμίσατε τὰς ὑδρίας ὕδατος. καὶ
 9 ἐγέμισαν αὐτὰς ἕως ἄνω. Καὶ λέγει αὐτοῖς· ἀντλήσατε νῦν καὶ φέρετε τῷ
 10 ἀρχιτρικλίνῳ· καὶ ἤνεγκαν. Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον
 11 γεγενημένον, (καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν, οἱ ἠντληκότες τὸ
 12 ὕδωρ,) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος· καὶ λέγει αὐτῷ· πᾶς ἄνθρωπος
 13 πρῶτον τὸν καλὸν οἶνον τίθῃσι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετάρ-
 14 τος τὸν καλὸν οἶνον ἔως ἄρτι. Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ
 15 Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνερωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευ-
 16 σαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
 17 Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ
 18 αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

PART III.

OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

TIME: *One year.*

§ 21. At the Passover Jesus drives the Traders out of the Temple.—*Jerusalem.*

JOHN II. 13—25.

13 **Κ**αὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.
14 Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς καὶ
15 τοὺς κερματιστάς καθημένους. Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντα
16 ἔξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἔξέ-
17 χεε τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεψε, ¹ καὶ τοῖς τὰς περιστεράς πωλοῦσιν
18 εἶπεν· ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμ-
19 πόριον. Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν·^a ὁ ζῆλος
20 τοῦ οἴκου σου καταφάγεται με. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ·
21 τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐ-
22 τοῖς· λύσατε τὸν ναὸν τούτου, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. Εἶπον οὖν
οἱ Ἰουδαῖοι· τεσσαράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν
23 τρισὶν ἡμέραις ἐγερῶς αὐτόν; Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐ-
24 τοῦ. Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ, ὅτι τοῦτο
ἔλεγε, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ, ᾧ εἶπεν ὁ Ἰησοῦς.
25 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν
εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα, ἃ ἐποίει. Αὐτὸς δὲ ὁ Ἰη-
σοῦς οὐκ ἐπίστευσεν ἐαυτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας, ¹ καὶ ὅτι οὐ
χρεῖαν εἶχεν, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε, τί ἦν
ἐν τῷ ἀνθρώπῳ.

^a 17. Ps. 69, 10.

§ 22. Our Lord's discourse with Nicodemus.—*Jerusalem.*

JOHN III. 1—21.

1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἄρχων τῶν
 2 Ἰουδαίων· ὁὗτος ἦλθε πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· ῥαββί, οἶδαμεν,
 3 ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποι-
 4 εῖν, ἃ σὺ ποιεῖς, ἐὰν μὴ ἡ ὁ θεὸς μετ' αὐτοῦ. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
 5 αὐτῷ· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν
 6 βασιλείαν τοῦ θεοῦ. Λέγει πρὸς αὐτὸν ὁ Νικόδημος· πῶς δύναται ἄνθρωπος
 7 γεννηθῆναι γέρον ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον
 8 εἰσελθεῖν καὶ γεννηθῆναι; Ἀπεκρίθη ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις
 9 γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
 10 θεοῦ. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶ, καὶ τὸ γεγεννημένον ἐκ τοῦ
 11 πνεύματος πνεῦμά ἐστι. Μὴ θαυμάσης, ὅτι εἰπόν σοι· δεῖ ὑμᾶς γεννηθῆναι
 12 ἄνωθεν. Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ
 13 οἶδας, πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ
 14 πνεύματος. Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· πῶς δύναται ταῦτα γενέ-
 15 σθαι; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ
 16 ταῦτα οὐ γινώσκεις; Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἑωρά-
 17 καμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. Εἰ τὰ ἐπίγεια
 18 εἶπον ὑμῖν καὶ οὐ πιστεύετε· πῶς, ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε;
 19 Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς
 20 τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ. Καὶ καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν ἐν τῇ
 21 ἐρήμῳ,^a οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων εἰς αὐ-
 22 τὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. Οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσ-
 23 μον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν
 24 μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐ-
 25 τοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.
 26 Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων, ἤδη κέκριται, ὅτι μὴ
 27 πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. Αὕτη δὲ ἐστὶν ἡ
 28 κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον
 29 τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. Πᾶς γὰρ ὁ φαῦλα
 30 πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα
 31 αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ
 32 ἔργα, ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

§ 23. Jesus remains in Judea and baptizes. Further testimony of John the Baptist.

JOHN III. 22—36.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν,
 23 καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν. Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν
 24 Αἰνῶν, ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβα-

^a 14. Comp. Num. 21, 8 sq.

JOHN III.

24 25 πτίζοντο· οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. Ἐγένετο οὖν
 26 ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ. Καὶ ἤλ-
 θον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ· ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ
 Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε, οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς
 27 αὐτόν. Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν,
 28 ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι
 εἶπον· οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.
 29 Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν, ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ
 ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὕτη οὖν ἡ χαρὰ ἣ
 30 31 ἐμὴ πεπλήρωται. Ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. Ὁ ἄνωθεν
 ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶ καὶ ἐκ τῆς
 32 γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστὶ, καὶ ὁ εἶώρακε καὶ
 33 ἤκουε, τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. Ὁ λαβὼν
 34 αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν, ὅτι ὁ Θεὸς ἀληθὴς ἐστιν. Ὁν γὰρ ἀπέστειλεν
 ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦ-
 35 36 μα. Ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. Ὁ πι-
 στεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον, ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν,
 ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

§ 24. Jesus departs into Galilee after John's imprisonment.

MATTH. IV. 12.

12 Ἀκούσας δὲ ὁ Ἰησοῦς, ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

MATTH. XIV. 3—5.

3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδωκεν αὐτόν καὶ ἔθηκε ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

4 Ἐλεγε γὰρ αὐτῷ ὁ Ἰωάννης· οὐκ ἔξεστί σοι ἔχειν αὐτήν. Καὶ θέλων αὐτὸν ἀποκτείνειν ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

MARK I. 14.

14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἤλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν—

MARK VI. 17—20.

17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην καὶ ἔδωκεν αὐτὸν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτείνειν· καὶ οὐκ ἠδύνατο. Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἄγιον· καὶ συνετίθει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε.

LUKE IV. 14.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν,—

LUKE III. 19, 20.

19 Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναίκος [Φιλίππου] τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, πρὸς ἐθῆκε καὶ τοῦτο ἐπὶ πᾶσι καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

καὶ ἄγιον· καὶ συνετίθει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε.

JOHN IV. 1—3.

1 Ὡς οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθη-
 2 τὰς ποιεῖ καὶ βαπτίζει, ἢ Ἰωάννης, (καίτοιγε Ἰησοῦς αὐτοὺς οὐκ ἐβάπτιζεν, ἀλλ'
 3 οἱ μαθηταὶ αὐτοῦ,) ἀφῆκε τὴν Ἰουδαίαν καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.

§ 25. Our Lord's discourse with the Samaritan woman. Many of the Samaritans believe on him.—Shechem or Neapolis.

JOHN IV. 4—42.

4 5 Ἐδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. Ἐρχεται οὖν εἰς πόλιν τῆς
 Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου, ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ
 6 υἱῷ αὐτοῦ. Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς
 7 ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὥς ἐστι ἐκτε. Ἐρχεται γυνή
 8 ἐκ τῆς Σαμαρείας ἀντλησάσα ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πιεῖν. (Οἱ
 9 γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.) Λέ-
 γει οὖν αὐτῷ ἡ γυνή ἡ Σαμαρεῖτις· πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς
 οὕσης γυναικὸς Σαμαρεῖτιδος; (οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις.)
 10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ καὶ τίς ἐστιν
 ὁ λέγων σοι· δός μοι πιεῖν· σὺ ἂν ἤτησας αὐτόν, καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν.
 11 Λέγει αὐτῷ ἡ γυνή· κύριε, οὐτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν
 12 οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Μὴ σὺ μεῖζον εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδω-
 κεν ἡμῖν τὸ φρέαρ καὶ αὐτοὺς ἐξ αὐτοῦ ἐπιε καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα
 13 αὐτοῦ; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου
 14 διψήσει πάλιν, ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος, οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ
 εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος
 15 ἀλλομένου εἰς ζῶν αἰῶνιον. Λέγει πρὸς αὐτὸν ἡ γυνή· κύριε, δός μοι τοῦτο
 16 τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς·
 17 ὕπαγε, φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε. Ἀπεκρίθη ἡ γυνή καὶ εἶπεν·
 18 οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· καλῶς εἶπας· ὅτι ἄνδρα οὐκ ἔχω. Πέν-
 19 τε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρη-
 20 κας. Λέγει αὐτῷ ἡ γυνή· κύριε, θεωρῶ, ὅτι προφήτης εἰ σὺ. Οἱ πατέρες
 21 ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκίνησαν, καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις
 22 ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· γύναι, πιστευσόν μοι,
 ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε
 23 τῷ πατρὶ. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι
 24 ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. Ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ
 ἀληθινοὶ προσκυνῆται προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ
 25 γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. Πνεῦμα ὁ Θεός, καὶ
 26 τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. Λέγει αὐ-
 τῷ ἡ γυνή· οἶδα, ὅτι Μεσσίας ἔρχεται, ὃ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖ-
 27 νος, ἀναγγελεῖ ἡμῖν πάντα. Λέγει αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι, ὃ λαλῶν σοι.
 28 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον, ὅτι μετὰ γυναικὸς
 ἐλάλει· οὐδεὶς μὲντοι εἶπε· τί ζητεῖς ἢ τί λαλεῖς μετ' αὐτῆς; Ἀφῆκεν οὖν
 τὴν ὕδριαν αὐτῆς ἡ γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις·

JOHN IV.

29 ἰδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα, ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ
 30 31 Χριστός; Ἐξῆλθον ἐκ τῆς πόλεως καὶ ἦρχοντο πρὸς αὐτόν. Ἐν δὲ τῷ με-
 32 ταξὺ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· ῥαββί, φάγε. Ὁ δὲ εἶπεν αὐτοῖς·
 33 ἐγὼ βρωσὶν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε. Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλ-
 34 λήλους· μήτις ἤνεγκεν αὐτῷ φαγεῖν; Λέγει αὐτοῖς ὁ Ἰησοῦς· ἐμὸν βρωμὰ ἐστιν,
 35 ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. Οὐχ
 ἡμεῖς λέγετε, ὅτι ἐτι τετραμήνός ἐστι, καὶ ὁ θερισμὸς ἐρχέται; ἰδοὺ, λέγω ὑμῖν,
 ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς
 36 θερισμὸν ἤδη· καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰ-
 37 ώνιον, ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. Ἐν γὰρ τούτῳ ὁ λόγος
 38 ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. Ἐγὼ ἀπέ-
 στειλα ὑμᾶς θερίζειν, ὃ οὐχ ἡμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν καὶ ἡμεῖς εἰς
 39 τὸν κόπον αὐτῶν εἰσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκεῖνης πολλοὶ ἐπίστευσαν
 εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης· ὅτι εἶπέ
 40 μοι πάντα, ὅσα ἐποίησα. Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων
 41 αὐτὸν μείναι παρ' αὐτοῖς, καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. Καὶ πολλῶ πλείους
 42 ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ. Τῇ τε γυναικὶ ἔλεγον· ὅτι οὐκέτι διὰ τὴν
 σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν, ὅτι οὗτός ἐστιν
 ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

§ 26. Jesus teaches publicly in Galilee.

JOHN IV. 43—45.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.
 44 Αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.
 45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι· πάντα ἑωρακότες
 ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

MATTH. IV. 17.

MARK I. 14, 15.

LUKE IV. 14, 15.

17 Ἀπὸ τότε ἤρξατο ὁ Ἰη- 14 —κηρύσσων τὸ εὐαγγέλιον 14 —καὶ φήμῃ ἐξῆλθε καθ'
 σοῦς κηρύσσειν καὶ λέ- τῆς βασιλείας τοῦ θεοῦ ὅλης τῆς περιχώρου πε-
 ρεῖν· μετανοεῖτε· ἡγγι- 15 ἰ καὶ λέγων· ὅτι πεπλή- 15 ρὲ αὐτοῦ. Καὶ αὐτὸς
 κε γὰρ ἡ βασιλεία τῶν ρωται ὁ καιρὸς καὶ ἡγγι- ἐδίδασκεν ἐν ταῖς συνα-
 οὐρανῶν. κεν ἡ βασιλεία τοῦ θεοῦ· γωγαῖς αὐτῶν δοξαζό-
 μετανοεῖτε καὶ πιστεύ- μενος ὑπὸ πάντων.
 ετε ἐν τῷ εὐαγγελίῳ.

§ 27. Jesus again at Cana, where he heals the son of a Nobleman lying ill at Capernaum.—Cana of Galilee.

JOHN IV. 46—54.

46 Ἦλθεν οὖν [ὁ Ἰησοῦς] πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ
 47 ὕδωρ οἶνον. καὶ ἦν τις βασιλικός, οὗ ὁ υἱὸς ἡθιθῆναι, ἐν Καπερναούμ. Οὗτος
 ἀκούσας, ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς
 αὐτὸν καὶ ἠρώτα αὐτόν, ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ
 48 ἀποθνήσκειν. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἂν μὴ σημεῖα καὶ τέρατα ἴδῃτε,

JOHN IV.

49 οὐ μὴ πιστεύσητε. Λέγει πρὸς αὐτὸν ὁ βασιλικὸς· κύριε, κατάρθῃ πρὶν
 50 ἀποθανεῖν τὸ παιδίον μου. Λέγει αὐτῷ ὁ Ἰησοῦς, πορεύου· ὁ υἱός σου ζῇ.
 καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ, ὃν εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο.
 51 Ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ἀπήνησαν αὐτῷ καὶ ἀπήγγειλαν
 52 λέγοντες· ὅτι ὁ παῖς σου ζῇ. Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν, ἐν ᾗ κομψό-
 τερον ἔσχε· καὶ εἶπον αὐτῷ· ὅτι χθὲς ὥραν ἐξδόμην ἀφῆκεν αὐτὸν ὁ πνερετός.
 53 Ἐγὼ οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὅτι ὁ
 54 υἱός σου ζῇ. καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο πάλιν δευτέ-
 ρον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

§ 28. Jesus at Nazareth; he is there rejected; and fixes his abode at Capernaum.

LUKE IV. 16—31.

16 Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰω-
 θὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.
 17 Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον
 18 εὗρε τὸν τόπον οὗ ἦν γεγραμμένον·^a πνεῦμα κυρίου ἐπ' ἐμέ, οὐ εἵνεκεν ἔχρισέ
 με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ με [ἰάσασθαι τοὺς συντετριμμένους τὴν
 καρδίαν,] κηρύξαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τε-
 19 20 θραυσμένους ἐν ἀφέσει,¹ κηρύξαι ἐνιαυτὸν κυρίου δεκτόν. Καὶ πτύξας τὸ
 βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισε, καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ
 21 ἦσαν ἀτενίζοντες αὐτῷ. Ἦρξατο δὲ λέγειν πρὸς αὐτούς· ὅτι σήμερον πεπλή-
 22 ρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ
 ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος
 23 αὐτοῦ, καὶ ἔλεγον· οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; Καὶ εἶπε πρὸς αὐτούς·
 πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρὲ, θεράπευσον σεαυτὸν· ὅσα
 ἠκούσαμεν γενόμενα ἐν τῇ Καπερναοῦμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι
 24 σου. Εἶπε δέ· ἀμὴν λέγω ὑμῖν, οὐδείς προφήτης δεκτός ἐστιν ἐν τῇ πα-
 25 τρίδι αὐτοῦ. Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλὰί χῆραι ἦσαν ἐν ταῖς ἡμέραις
 Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὥς
 26 ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν· καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη
 27 Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνος πρὸς γυναῖκα χήραν.^b Καὶ πολλοὶ
 λεπροὶ ἦσαν ἐπὶ Ἐλισαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδείς αὐτῶν
 28 ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.^c Καὶ ἐπλήσθησαν πάντες θυμῷ ἐν τῇ
 29 συναγωγῇ ἀκούοντες ταῦτα. Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως,
 καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρὸς τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ὀικοδόμητο,
 30 εἰς τὸ κατακρημνίσαι αὐτόν· αὐτὸς δὲ

ΜΑΤΘ. IV. 13—16.

διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

13 Καὶ καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν 31 Καὶ κατήλθεν εἰς Καπερναοῦμ, πόλιν
 κατοικήσας εἰς Καπερναοῦμ τὴν πα- τῆς Γαλιλαίας.—
 ραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν
 14 καὶ Νεφθαλείμ· ἵνα πληρωθῇ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγον-

^a 17, 18. Is. 61, 1. Comp. Is. 58, 6.

^b 25, 26. 1 K. 17, 1. 9.

^c 27. 2 K. 5, 14.

MATTH. IV.

15 τος· γῇ Ζαβουλὼν καὶ γῇ Νεφθαλεὶμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου,
16 Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα· καὶ τοῖς
καθημένοις ἐν χῶρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

§ 29. The call of Simon Peter and Andrew, and of James and John, with the miraculous draught of fishes.—Near Capernaum.

LUKE V. 1—11.

1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκοῦειν τὸν λόγον τοῦ θεοῦ,
2 καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ· καὶ εἶδε δύο πλοῖα ἐστῶτα
παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα.
3 Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς
4 ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. Ὡς
5 δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμονα· ἐπανάγαγε εἰς τὸ βᾶθος, καὶ χά-
6 λάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην. Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ· ἐπι-
στάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου
MATTH. IV. 18—22. MARK I. 16—20. 6 χαλάσω τὸ δίκτυον. Καὶ

18 Περιπατῶν δὲ [ὁ Ἰησοῦς] 16 Περιπατῶν δὲ παρὰ τὴν τοῦτο ποιήσαντες συνέ-
παρὰ τὴν θάλασσαν θάλασσαν τῆς Γαλι- κλεισαν ἰχθύων πληθους·
τῆς Γαλιλαίας εἶδε δύο λαίας εἶδε Σίμονα καὶ πολὺ· διεῖρόγγνυτο δὲ τὸ
ἀδελφούς, Σίμονα τὸν δίκτυον αὐτῶν, καὶ κα-
λεγόμενον Πέτρον καὶ τένευσαν τοῖς μετόχοις
Ἀνδρέαν τὸν ἀδελφὸν τοῖς ἐν τῷ ἐτέρῳ πλοίῳ,
αὐτοῦ, βάλλοντας ἀμφὶ αὐτοῦ, ἀμφιβάλλοντας τοῦ ἐλθόντος συλλαβέ-
βληστρον εἰς τὴν θάλασ- σθαι αὐτοῖς· καὶ ἦλθον,
σαν· ἦσαν γὰρ ἄλιεῖς. λάσση· ἦσαν γὰρ ἄλιεῖς. καὶ ἐπλησαν ἀμφοτέρω
τὰ πλοῖα, ὥστε βυθίξε.

8 σθαι αὐτά. Ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ
9 λέγων· ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε. Θάμβος γὰρ
περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύ-
10 ων, ἧ συνέλαβον, ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβε-
δαίου, οἱ ἦσαν κοινωνοὶ

19 Καὶ λέγει αὐτοῖς· δεῦτε 17 Καὶ εἶπεν αὐτοῖς ὁ Ἰη- τῷ Σίμονι. καὶ εἶπε
ὀπίσω μου, καὶ ποιή- σοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέ-
σω ὑμᾶς ἄλιεῖς ἀνθρώ- καὶ ποιήσω ὑμᾶς γενέ- σθαι ἄλιεῖς ἀνθρώπων.
20 πων. Οἱ δὲ εὐθέως σθαι ἄλιεῖς ἀνθρώπων. 18 Καὶ εὐθέως ἀφέντες τὰ
ἀφέντες τὰ δίκτυα ἦκο- 21 δίκτυα αὐτῶν ἠκολού-
21 λούθησαν αὐτῷ. Καὶ προβάς ἐκεῖθεν εἶδεν ἄλ- 19 θησαν αὐτῷ. Καὶ προβάς ἐκεῖθεν

λους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβε-
Ζεβεδαιίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐ- δαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐ-
τοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαιίου τοῦ πα- τοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρ-
τρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα 20 τίζοντας τὰ δίκτυα· καὶ εὐθέως

MATTH. IV.

αὐτῶν· καὶ ἐκάλεσεν
22 αὐτούς. Οἱ δὲ εὐθέως
ἀφέντες τὸ πλοῖον καὶ
τὸν πατέρα αὐτῶν ἤκο-
λούθησαν αὐτῷ.

MARK I.

ἐκάλεσεν αὐτούς. καὶ 11
ἀφέντες τὸν πατέρα αὐ-
τῶν Ζεβεδαῖον ἐν τῷ
πλοίῳ μετὰ τῶν μισθω-
τῶν ἀπῆλθον ὁπίσω
αὐτοῦ.

LUKE V.

Καὶ καταγαρόντες τὰ
πλοῖα ἐπὶ τὴν γῆν, ἀφέν-
τες ἅπαντα ἠκολούθη-
σαν αὐτῷ.

§ 30. The healing of a Demoniac in the Synagogue.—*Capernaum.*

MARK I. 21—28.

21 Καὶ εἰσπορεύονται εἰς Καπερναούμ· 31
καὶ εὐθέως τοῖς σάββασι εἰσελθὼν εἰς 32
22 τὴν συναγωγὴν ἐδίδασκε. Καὶ ἐξε-
πλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ
διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ
23 οὐκ ὡς οἱ γραμματεῖς. Καὶ ἦν ἐν 33
τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν
πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε
24 ἰλέγων· ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ 34
Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς·
25 οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. Καὶ
ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φι- 35
26 μώθητι καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ
σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκά-
θαρτον καὶ κράξαν φωνῇ μεγάλῃ ἐξῆλ-
27 θεν ἐξ αὐτοῦ. Καὶ ἐθαμβήθησαν 36
πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς
λέγοντας· τί ἐστι τοῦτο; τίς ἡ διδα-
χὴ ἡ καινὴ αὕτη; ὅτι κατ' ἐξουσίαν
καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις
ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; 37
28 Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς
ὅλην τὴν περιχώρον τῆς Γαλιλαίας.

LUKE IV. 31—37.

—καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς
32 σάββασι. Καὶ ἐξεπλήσσοντο ἐπὶ τῇ
διδασκῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος
αὐτοῦ.
Καὶ ἐν τῇ
συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα
δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε
34 φωνῇ μεγάλῃ ἰλέγων· ἔα, τί ἡμῖν καὶ
σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέ-
σαι ἡμᾶς· οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ
35 θεοῦ. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰη-
σοῦς λέγων· φिमώθητι καὶ ἔξελθε ἐξ
αὐτοῦ· καὶ ῥῦσαν αὐτὸν τὸ δαιμόνιον
εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν
36 βλάψαν αὐτόν. Καὶ ἐγένετο θάμβος
ἐπὶ πάντας, καὶ συνελάλον πρὸς ἀλ-
λήλους λέγοντες· τίς ὁ λόγος οὗτος;
ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει
τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρ-
37 χονται; Καὶ ἐξεπορεύετο ἡχος περὶ
αὐτοῦ εἰς πάντα τόπον τῆς περιχώ-
ρου.

§ 31. The healing of Peter's wife's mother, and many others.—*Capernaum.*

MATTH. VIII. 14—17.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς 29
εἰς τὴν οἰκίαν Πέτρου
εἶδε τὴν πενθερὰν αὐ-
τοῦ βεβλημένην καὶ πυ-
ρέσσουσαν.

MARK I. 29—34.

Καὶ εὐθέως ἐκ τῆς συ- 38
ναγωγῆς ἐξελθόντες ἦλ-
θον εἰς τὴν οἰκίαν Σί-
μωνος καὶ Ἀνδρέου με-
τὰ Ἰακώβου καὶ Ἰωάν-
30 ρου. Ἡ δὲ πενθερὰ Σί-
μωνος κατέκειτο πυρέσ-

LUKE IV. 38—41.

Ἀναστὰς δὲ ἐκ τῆς 38
συναγωγῆς εἰσῆλθεν εἰς
τὴν οἰκίαν Σίμωνος.
πενθερὰ δὲ τοῦ Σίμωνος
ἦν συνεχομένη πυρε-
τῷ μεγάλῳ, καὶ ἠρώτη-
σαν αὐτὸν περὶ αὐτῆς.

MATTH. VIII.

MARK I.

LUKE IV.

- 15 Καὶ ἦψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἡγέρθη καὶ διηκόνει αὐτοῖς.
- 16 Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζόμενους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν.^a
- 17 Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·^a αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε καὶ τὰς νόσους ἐβάστασεν.
- σουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. Καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός εὐθέως, καὶ διηκόνει αὐτοῖς.
- 32 Ὁψίας δὲ γενομένης, ὅτε ἔδυν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἦφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.
- 39 Καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτὴν· παραχρῆμα δὲ ἀναστῆσα διηκόνει αὐτοῖς. Δύοντος δὲ τοῦ ἡλίου πάντες, ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθείς ἐθεράπευσεν αὐτούς. Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κράζοντα καὶ λέγοντα· ὅτι σὺ εἶ [ὁ Χριστός] ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

§ 32. Jesus with his Disciples goes from Capernaum throughout Galilee.

MARK I. 35—39.

LUKE IV. 42—44.

- 35 Καὶ πρῶτ' ἔννυχον λίαν ἀναστὰς ἐξῆλθε καὶ ἀπῆλθεν εἰς ἔρημον τόπον, καὶ κατεδίωξαν αὐτόν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.
- 37 Καὶ εὐρόντες αὐτὸν λέγουσιν αὐτῷ· ὅτι πάντες ζητοῦσί σε. Καὶ λέγει αὐτοῖς· ἄγωμεν εἰς τὰς ἐχομένας κομποπόλεις, ἵνα κἀκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.
- 39 Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν, εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλον.
- 42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἔπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. Ὁ δὲ εἶπε πρὸς αὐτούς· ὅτι καὶ ταῖς εἰρήαις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι. Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

MATTH. IV. 23—25.

- 23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδύσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας· καὶ θεραπείων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Σιρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους καὶ σελήνιαζομένους καὶ πυρραλτικούς·

^a 17. Is. 53, 4.

MATTH. IV.

25 καὶ ἐθεράπευσεν αὐτούς. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

§ 33. The healing of a Leper.—Galilee.

MATTH. VIII. 2—4.

MARK I. 40—45.

LUKE V. 12—16.

- 2 Καὶ ἰδού, λεπρὸς ἐλ- 40 Καὶ ἔρχεται πρὸς αὐ- 12 Καὶ ἐγένετο ἐν τῷ εἶ-
θὼν προσεκύνη αὐτῷ τὸν λεπρὸς παρακαλῶν και αὐτὸν ἐν μιᾷ τῶν
λέγων· κύριε, ἐὰν θέλῃς, αὐτὸν καὶ γονυπετῶν πόλεων, καὶ ἰδού, ἀνὴρ
δύνασαί με καθαρίσαι. αὐτὸν καὶ λέγων αὐτῷ· πλήρης λέπρας· καὶ ἰδὼν
ὅτι, ἐὰν θέλῃς, δύνασαί 41 με καθαρίσαι. Ὁ δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ
πρὸς ὤπον ἐδεήθη αὐ-
τοῦ λέγων· κύριε, ἐὰν 42 Ἰησοῦς σπλαγχνισθεὶς τοῦ λέγων· κύριε, ἐὰν
θέλῃς, δύνασαί με κα- 43 ἐκτείνας τὴν χεῖρα ἦψα- 13 θαρίσαι. Καὶ ἐκτείνας
θαρίσαι. Καὶ ἐκτείνας τὴν χεῖρα ἦψατο αὐτοῦ
λέγων· θέλω, καθαρί- 42 τῷ· θέλω, καθαρίσθητι. εἰπόντος αὐτοῦ εὐ-
σθητι. καὶ εὐθέως ἐκα- 43 θείως ἀπῆλθεν ἀπ' αὐ-
θαρίσθη αὐτοῦ ἡ λέπρα. τοῦ ἡ λέπρα, καὶ ἐκα-
θαρίσθη. Καὶ ἐμβρι- 44 μυσάμενος αὐτῷ εὐθέως 14 αὐτὸς παρήγγειλεν
ἐξέβηκεν αὐτὸν· καὶ λέ- 45 γει αὐτῷ· ὅρα, μηδενὶ εἰπεῖν· ἀλ-
γει αὐτῷ· ὅρα, μηδενὶ 15 αὐτῷ μηδενὶ εἰπεῖν· ἀλ-
μηδενὶ εἰπεῖν· ἀλλ' ὕπαγε, 16 λὰ ἀπελθὼν δεῖξον σεαυ-
σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσέ- 17 τὸν τῷ ἱερεῖ, καὶ προσέ-
ένεγκε τὸ δῶρον, ὃ προσ- 18 τεγκε περὶ τοῦ καθαρι-
έταξε Μωϋσῆς, εἰς μαρ- 19 σμοῦ σου, καθὼς προσέ-
τύριον αὐτοῖς.^a 20 ταξε Μωϋσῆς, εἰς μαρ-
21 τύριον αὐτοῖς.^a Ὁ δὲ 22 Διήρχε-
ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ 23 το δὲ μᾶλλον ὁ λόγος περὶ
καὶ διαφημιζεῖν τὸν λόγον, ὥστε 24 αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ
μηκέτι αὐτὸν δύνασθαι γανερῶς εἰς 25 ἀκούειν καὶ θεραπεύεσθαι ὑπ' αὐτοῦ
πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις 26 ἀπὸ τῶν ἁσθεειῶν αὐτῶν. Αὐτὸς δὲ
τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν 27 ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προς-
πανταχόθεν. 28 ευχόμενος.

§ 34. The healing of a Paralytic.—Capernaum.

MARK II. 1—12.

LUKE V. 17—26.

- 1 Καὶ πάλιν εἰσῆλθεν εἰς Καπερ- 17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ
ναοὶμ δι' ἡμερῶν· καὶ ἠκούσθη, ὅτι αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθή-
2 εἰς οἶκόν ἐστι. Καὶ εὐθέως συνή- 18 μεται Φαρισαῖοι καὶ τομοδιδάσκαλοι,

^a 4 etc. Comp. Lev. 14, 2 sq.

MARK II.

LUKE V.

χθησαν πολλοί, ὥστε μηκέτι χωρεῖν
μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει
αὐτοῖς τὸν λόγον.

MATTH. IX. 2—8.

MARK II.

18 τὸ ἰᾶσθαι αὐτούς. Καὶ

2 Καὶ ἰδού, προσέφε-
ρον αὐτῷ παραλυτικὸν
ἐπὶ κλίνης βεβλημένον.

3 Καὶ ἔρχονται πρὸς αὐ-
τὸν παραλυτικὸν φέρον-
τες, αἰρόμενον ὑπὸ τεσ-

4 σάρων. Καὶ μὴ δυνά-

μενοι προσεγγίσαι αὐτῷ

διὰ τὸν ὄχλον, ἀπεστέγα-
σαν τὴν στέγην, ὅπου ἦν,
καὶ ἐξορύξαντες χαλῶσι
τὸν κράββατον, ἐφ' ᾧ
ὁ παραλυτικὸς κατέ-

MATTH. IX.

5 κεῖτο.

'Ιδὼν δὲ ὁ

20 σθεν τοῦ Ἰησοῦ. Καὶ

καὶ ἰδὼν ὁ Ἰησοῦς τὴν
πίστιν αὐτῶν εἶπε τῷ
παραλυτικῷ· θάρσει,
τέκνον· ἀφένται σοι

'Ιησοῦς τὴν πίστιν αὐ-
τῶν λέγει τῷ παραλυ-
τικῷ· τέκνον, ἀφένται
σοι αἱ ἁμαρτίαι σου.

ἰδὼν τὴν πίστιν αὐτῶν
εἶπεν αὐτῷ· ἄνθρωπε,
ἀφένται σοι αἱ ἁμαρ-
τίαι σου.

3 αἱ ἁμαρτίαι σου. Καὶ
ἰδού, τινὲς τῶν γραμ-
ματέων εἶπον ἐν ἑαν-
τοῖς· οὗτος βλασφημεῖ.

6 Ἦσαν δὲ τινες τῶν
γραμματέων ἐκεῖ καθή-
μενοι καὶ διαλογιζόμενοι
ἐν ταῖς καρδίαις αὐτῶν·

21 τίαι σου· Καὶ ἤρξαντο
διαλογίζεσθαι οἱ γραμ-
ματεῖς καὶ οἱ Φαρισαῖοι
λέγοντες· τίς ἐστιν οὗ-
τος, ὃς λαλεῖ βλασφημίας;

7 τί οὗτος οὕτω λαλεῖ
βλασφημίας; τίς δύνα-
ται ἀφιέναι ἁμαρτίας,

7 τί οὗτος οὕτω λαλεῖ
βλασφημίας; τίς δύνα-
ται ἀφιέναι ἁμαρτίας,

22 μόνος ὁ θεός; Ἐπι-
γνὼνς δὲ ὁ Ἰησοῦς

4 Καὶ ἰδὼν ὁ Ἰησοῦς
τὰς ἐνθυμήσεις αὐτῶν
εἶπεν· ἵνα τί ὑμεῖς ἐν-
θυμεῖσθε πονηρὰ ἐν
ταῖς καρδίαις ὑμῶν;

8 εἰ μὴ εἰς ὁ θεός; Καὶ
εὐθέως ἐπιγνὼνς ὁ Ἰη-
σοῦς τῷ πνεύματι αὐτοῦ,
ὅτι οὕτως αὐτοὶ διαλογί-
ζονται ἐν ἑαυτοῖς, εἶπεν

τοὺς διαλογισμοὺς αὐ-
τῶν, ἀποκριθεὶς εἶπε
πρὸς αὐτούς· τί δια-
λογίζεσθε ἐν ταῖς καρ-
δίαις ὑμῶν;

5 Τί γάρ ἐστιν εὐκοπώτε-
ρον, εἰπεῖν· ἀφένται
σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν·
ἔγειραι καὶ περιπάτει;

9 αἱς ὑμῶν; Τί ἐστιν 23
εὐκοπώτερον, εἰπεῖν τῷ
παραλυτικῷ· ἀφένται
σοι αἱ ἁμαρτίαι, ἢ εἰ-
πεῖν· ἔγειραι καὶ ἄρῳ σου

τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ
μόνος ὁ θεός; Ἐπι-
γνὼνς δὲ ὁ Ἰησοῦς
τοὺς διαλογισμοὺς αὐ-
τῶν, ἀποκριθεὶς εἶπε
πρὸς αὐτούς· τί δια-
λογίζεσθε ἐν ταῖς καρ-
δίαις ὑμῶν;

6 Ἴνα δὲ εἰδῇτε, ὅτι 10
ἔξουσίαν ἔχει ὁ υἱὸς
τοῦ ἀνθρώπου ἐπὶ τῆς
γῆς ἀφιέναι ἁμαρτίας·

τὸν κράββατον καὶ πε-
ριπάτει; Ἴνα δὲ εἰδῇτε, 24
ὅτι ἔξουσίαν ἔχει ὁ υἱὸς
τοῦ ἀνθρώπου ἐπὶ τῆς
γῆς ἀφιέναι ἁμαρτίας·

Τί ἐστιν εὐκο-
πώτερον, εἰπεῖν· ἀφέν-
ται σοι αἱ ἁμαρτίαι
σου, ἢ εἰπεῖν· ἔγειραι καὶ
περιπάτει;

MATTH. IX.

MARK II.

LUKE V.

- (τότε λέγει τῷ παρα- (λέγει τῷ παραλυτικῷ) (εἶπε τῷ παραλελυμένῳ)
λυτικῷ) ἔγερθεὶς ἄρον 11 ' σοὶ λέγω· ἔγειραι καὶ σοὶ λέγω· ἔγειραι, καὶ
σου τὴν κλίνην καὶ ὑπα- ἄρον τὸν κράββατόν σου ἄρας τὸ κλινίδιον σου
γε εἰς τὸν οἶκόν σου. καὶ ὑπάγε εἰς τὸν οἶκόν πορεύου εἰς τὸν οἶκόν σου.
7 Καὶ ἔγερθεὶς ἀπῆλθεν 12 σου. Καὶ ἤγερθη εὐ- 25 Καὶ παραχρῆμα ἀνα-
εἰς τὸν οἶκον αὐτοῦ. θέως καὶ ἄρας τὸν κράβ- στας ἐνώπιον αἰτῶν,
8 Ἰδόντες δὲ οἱ ὄχλοι σβατον ἐξῆλθεν ἐναντίον ἄρας ἐφ' ᾧ κατέκειτο,
ἐθαύμασαν καὶ ἐδόξα- πάντων, ἀπῆλθεν εἰς τὸν οἶκον
σαν τὸν θεὸν τὸν δόντα αὐτοῦ δοξαῖων τὸν
ἐξουσίαν τοιαύτην τοῖς 26 θεόν. Καὶ ἔκστασις
ἀνθρώποις. σθαι πάντας καὶ δοξα- ἔλαβεν ἅπαντας, καὶ
ζειν τὸν θεὸν λέγοντας· ἐδόξαζον τὸν θεόν· καὶ
ὅτι οὐδέποτε οὕτως εἵ- ἔπλησθησαν φόβον, λέ-
δομεν. γοντες· ὅτι εἶδομεν πα-
ράδοξα σήμερον.

§ 35. The call of Matthew.—Capernaum.

MATTH. IX. 9.

MARK II. 13, 14.

LUKE V. 27, 28.

- 9 Καὶ παράγων ὁ Ἰη- 13 Καὶ ἐξῆλθε πάλιν 27 Καὶ μετὰ ταῦτα ἐξῆλ-
σοὺς ἐκεῖθεν εἶδεν ἄν- παρὰ τὴν θύλασσαν· θε καὶ ἐθεάσατο τελώ-
θρωπον καθήμενον ἐπὶ καὶ πᾶς ὁ ὄχλος ἤρχετο νην ὀνόματι Λεὶν καθή-
τὸ τελώνιον, Ματθαῖον πρὸς αὐτόν, καὶ εἰδίδα- μενον ἐπὶ τὸ τελώνιον,
λεγόμενον, καὶ λέγει αὐ- 14 σκεν αὐτούς. Καὶ παρά- καὶ εἶπεν αὐτῷ· ἀκο-
τῷ· ἀκολούθει μοι. καὶ γων εἶδε Λεὶν, τὸν τοῦ 28 λούθει μοι. Καὶ καταλι-
ἀναστὰς ἠκολούθησεν πὼν ἅπαντα, ἀναστὰς
αὐτῷ. ἠκολούθησεν αὐτῷ.
10 καὶ ἑπομένῳ ἡμέρᾳ ἐξῆλθεν ἐκ τῆς πόλεως καὶ καθήμενος ἐπὶ τῷ ποταμῷ τοῦ βουρῆ, καὶ πολλοὶ οὐλοῦντες ἠκολούθησαν αὐτῷ.



PART IV.

OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

TIME: *One year.*

§ 36. The Pool of Bethesda; the healing of the infirm man; and our Lord's subsequent discourse.—*Jerusalem.*

JOHN V. 1—47.

1 **Μ**ετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.
 2 Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἣ ἐπιλεγομένη
 3 Ἑβραϊστὶ Βηθεσδα, πέντε στοᾶς ἔχουσα. Ἐν ταύταις κατέκειτο πλῆθος πολλὸν
 4 τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.
 5 Ἀγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ καὶ ἐτάρασσε τὸ ὕδωρ·
 6 ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγίης ἐγένετο, ὃς δὴποτε
 7 κατείχετο νοσήματι. Ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων
 8 ἐν τῇ ἀσθενείᾳ. Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον καὶ γρούς, ὅτι πολλὴν ἤδη
 9 χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγίης γενέσθαι; Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν·
 10 κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμ-
 11 βήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. Λέγει αὐτῷ ὁ
 12 Ἰησοῦς· ἔγειραι, ἄρον τὸν κράββατόν σου καὶ περιπάτει. Καὶ εὐθέως ἐγένετο ὑγίης
 13 ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν
 14 ἐκείνῃ τῇ ἡμέρᾳ. Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τετραπευμένῳ· σάββατόν ἐστιν·
 15 οὐκ ἔξεστὶ σοὶ ἄραι τὸν κράββατον. Ἀπεκρίθη αὐτοῖς· ὁ ποιήσας με ὑγιῇ,
 16 ἐκεῖνός μοι εἶπεν· ἄρον τὸν κράββατόν σου καὶ περιπάτει. Ἠρώτησαν οὖν
 17 αὐτόν· τίς ἐστιν ὁ ἄνθρωπος ὁ ἐπὶ σοὶ· ἄρον τὸν κράββατόν σου καὶ περι-
 18 πάτει; Ὁ δὲ ἰαθεὶς οὐκ ᾔδει, τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλον ὄντος ἐν
 19 τῷ τόπῳ. Μετὰ ταῦτα εἰρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ·
 20 Ἰδε, ὑγίης γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται. Ἀπῆλθεν
 21 ὁ ἄνθρωπος καὶ ἀνέγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτόν
 22 ὑγιῇ. Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι καὶ ἐζήτουν αὐτὸν ἀπο-

For an A. was in the habit of going down occasionally, and troubling,

JOHN V.

17 κτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· ὁ
 18 πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ ἐργάζομαι. Διὰ τοῦτο οὖν μάλλον ἐξη-
 19 γονον αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλνε τὸ σάββατον, ἀλλὰ καὶ
 20 πατέρα ἴδιον ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. Ἀπεκρίνατο οὖν ὁ
 21 Ἰησοῦς καὶ εἶπεν αὐτοῖς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ'
 22 ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ,
 23 ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. Ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυ-
 24 σιν αὐτῷ, ἃ αὐτὸς ποιεῖ, καὶ μεῖζονα τούτων δεῖξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαν-
 25 μάξητε. Ὡς περ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ
 26 υἱὸς οὕτως θέλει ζωοποιεῖ. Οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν
 27 πᾶσαν δέδωκε τῷ υἱῷ, ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα.
 28 ὁ μὴ τιμῶν τὸν υἱόν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. Ἀμὴν ἀμὴν
 29 λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν
 30 αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβιβηκεν ἐκ τοῦ θανάτου εἰς τὴν
 31 ζωὴν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκού-
 32 σονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. Ὡς περ γὰρ
 33 ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ.
 34 28 καὶ ἔξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. Μὴ
 35 θυμιάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται
 36 τῆς φωνῆς αὐτοῦ, καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν
 37 30 ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.^a Οὐ δύναμαι ἐγὼ
 38 ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν,
 39 ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με [πατρός].
 40 32 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστίν ἀληθής. Ἄλλος
 41 ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα, ὅτι ἀληθής ἐστίν ἡ μαρτυρία, ἣν μαρτυρεῖ
 42 περὶ ἐμοῦ. Ὅτι οὐκ ἀπεστάλακε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ.
 43 Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω, ἵνα
 44 ὑμεῖς σωθῆτε. Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαιών, ὑμεῖς δὲ ἠθέλησατε
 45 ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεῖζον
 46 τοῦ Ἰωάννου· τὰ γὰρ ἔργα, ἃ ἔδωκε μοι ὁ πατήρ, ἵνα τελειώσω αὐτά, αὐτὰ τὰ
 47 ἔργα, ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε· καὶ ὁ πέμψας
 48 με πατήρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε,
 49 οὔτε εἶδος αὐτοῦ ἑωράκατε, καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι
 50 ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. Ἐρευνᾶτε τὰς γραφάς, ὅτι
 51 ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναι εἰσιν αἱ μαρτυροῦσαι περὶ
 52 ἐμοῦ· καὶ οὐ θέλετε ἔλθειν πρὸς με, ἵνα ζωὴν ἔχητε. Δόξαν παρὰ ἀνθρώ-
 53 πων οὐ λαμβάνω, ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαν-
 54 τοῖς. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν
 55 ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήψεσθε. Πῶς δύνασθε ὑμεῖς πι-
 56 στεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου
 57 θεοῦ οὐ ζητεῖτε; Μὴ δοκεῖτε, ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἐστίν

^a 29. Comp. Dan. 12, 2.

JOHN V.

46 ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίζατε. Εἰ γὰρ ἐπιστεύετε Μωϋσῇ,
 47 ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. Εἰ δὲ τοῖς ἐκείνου γραμ-
 μασιρ οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε;

§ 37. The Disciples pluck ears of grain on the Sabbath.—*On the way to Galilee?*

MATTH. XII. 1—8.

MARK II. 23—28.

LUKE VI. 1—5.

1 Ἐν ἐκείνῳ τῷ καιρῷ 23
 ἐπορεύθη ὁ Ἰησοῦς τοῖς
 σάββασι διὰ τῶν σοπορί-
 μων· οἱ δὲ μαθηταὶ αὐ-
 τοῦ ἐπείνασαν καὶ ἤρ-
 ξαντο τίλλειν στήχνας
 2 καὶ ἐσθίειν.^a Οἱ δὲ Φα- 24
 ρισαῖοι ἰδόντες εἶπον
 αὐτῷ· ἰδοὺ, οἱ μαθηταί
 σου ποιοῦσιν, ὃ οὐκ
 ἔξεστι ποιεῖν ἐν σαββά-
 3 τῳ. Ὁ δὲ εἶπεν αὐτοῖς· 25
 οὐκ ἀνέγνωτε, τί ἐποίησε
 Δαυὶδ, ὅτε ἐπείνασε,
 4 καὶ οἱ μετ' αὐτοῦ,^b πῶς 26
 εἰσῆλθεν εἰς τὸν οἶκον
 τοῦ θεοῦ, καὶ τοὺς ἄρ-
 τους τῆς προθέσεως
 ἔφαγεν, οἷς οὐκ ἔξο-
 ῖν αὐτῷ φαγεῖν, οὐδὲ
 τοῖς μετ' αὐτοῦ, εἰ μὴ
 5 τοῖς ἱερεῦσι μόνοις; Ἡ 27
 οὐκ ἀνέγνωτε ἐν τῷ νό-
 μῳ,^c ὅτι τοῖς σάββασι
 οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ
 σάββατον βεβηλοῦσι, καὶ
 6 ἀναίτιοί εἰσι; Λέγω δὲ
 ὑμῖν, ὅτι τοῦ ἱεροῦ μεί-
 7 ζων ἐστὶν ὧδε. Εἰ δὲ 28
 ἐγνώκατε, τί ἐστίν· ἔλε-
 ον θέλω, καὶ οὐ θυσίαν.^d
 8 τοὺς ἀναίτιους. Κίριος
 γὰρ ἐστι τοῦ σαββάτου
 ὁ υἱὸς τοῦ ἀνθρώπου.

Καὶ ἐγένετο παραπο-
 ρεύσθαι αὐτὸν ἐν τοῖς
 σάββασι διὰ τῶν σοπορί-
 μων, καὶ ἤρξαντο οἱ
 μαθηταὶ αὐτοῦ ὁδὸν
 ποιεῖν τίλλοντες τοὺς
 24 στήχνας.^a Καὶ οἱ Φα-
 ρισαῖοι ἔλεγον αὐτῷ·
 ἴδε, τί ποιοῦσιν ἐν τοῖς
 σάββασι, ὃ οὐκ ἔξεστι;
 25 Καὶ αὐτὸς ἔλεγεν αὐ-
 τοῖς· οὐδέποτε ἀνέγνω-
 τε, τί ἐποίησε Δαυὶδ,
 ὅτε χρεῖαν ἔσχε καὶ ἐπεί-
 νασεν αὐτὸς καὶ οἱ μετ'
 26 αὐτοῦ;^b πῶς εἰσῆλθεν
 εἰς τὸν οἶκον τοῦ θεοῦ
 ἐπὶ Ἀβιάθαρ τοῦ ἀρχι-
 ερέως καὶ τοὺς ἄρτους
 τῆς προθέσεως ἔφαγεν,
 οὓς οὐκ ἔξεστι φαγεῖν
 εἰ μὴ τοῖς ἱερεῦσι, καὶ
 ἔδωκε καὶ τοῖς σὺν αὐ-
 τῷ οὔσι;
 27 Καὶ ἔλεγεν αὐτοῖς· τὸ
 σάββατον διὰ τὸν ἄν-
 θρωπον ἐγένετο, οὐχ ὁ
 ἄνθρωπος διὰ τὸ σάβ-
 28 βατον. Ὡστε κίριός
 ἐστὶν ὁ υἱὸς τοῦ ἀν-
 θρώπου καὶ τοῦ σαβ-
 βάου.

1 Ἐγένετο δὲ ἐν σαββά-
 τῳ δευτεροπρωτῷ δια-
 πορεύσθαι αὐτὸν διὰ
 τῶν σοπορίμων, καὶ ἐτιλ-
 λον οἱ μαθηταὶ αὐτοῦ
 τοὺς στήχνας καὶ ἥσθιον
 ψάχοντες ταῖς χερσί.^a
 2 Τινὲς δὲ τῶν Φαρισαίων
 εἶπον αὐτοῖς· τί ποιεῖτε,
 ὃ οὐκ ἔξεστι ποιεῖν ἐν
 3 τοῖς σάββασι; Καὶ ἀπο-
 κριθεὶς πρὸς αὐτοὺς εἶ-
 πεν ὁ Ἰησοῦς· οὐδὲ τοῦ-
 το ἀνέγνωτε, ὃ ἐποίησε
 Δαυὶδ, ὅποτε ἐπείνα-
 σεν αὐτὸς καὶ οἱ μετ'
 4 αὐτοῦ ὄντες;^b ὡς εἰσῆλ-
 θεν εἰς τὸν οἶκον τοῦ
 θεοῦ καὶ τοὺς ἄρτους
 τῆς προθέσεως ἔλαβε
 καὶ ἔφαγε καὶ ἔδωκε καὶ
 τοῖς μετ' αὐτοῦ, οὓς οὐκ
 ἔξεστι φαγεῖν εἰ μὴ μό-
 νους τοὺς ἱερεῖς;
 5 Καὶ ἔλεγεν αὐτοῖς· ὅτι
 κίριός ἐστιν ὁ υἱὸς τοῦ
 ἀνθρώπου καὶ τοῦ σαβ-
 βάτου.

^a 1. Deut. 23, 25.

^c 5. Num. 28, 9, 10, 18, 19.

^b 3. 1 Sam. 21, 1—7.

^d 7. Hos. 6, 6.

§ 38. The healing of the withered hand on the Sabbath.—*Galilee.*

MATTH. XII. 9—14.

9 Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. Ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν, καὶ ἂν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγρεῖ; Πόσω οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν.

13 Τότε λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρά σου. καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ὑγιής ὡς ἡ ἄλλη.

14 Οἱ δὲ Φαρισαῖοι· συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελεθόντες, ὅπως αὐτὸν ἀπολέσωσιν.

MARK III. 1—6.

1 Καὶ εἰςῆλθε πάλιν εἰς τὴν συναγωγὴν· καὶ ἦν ἐκεῖ ἄνθρωπος· ἐξηραμένην ἔχων τὴν χεῖρα.

2 Καὶ παρετήρουν αὐτόν, εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμένῳ· ἔχειραι εἰς τὸ μέσον. Καὶ λέγει αὐτοῖς· ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρά σου. καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ

6 [ὑγιής, ὡς ἡ ἄλλη]. Καὶ ἐξελεθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἑρῶν διατῶν συμβούλιον ἐποιον κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

LUKE VI. 6—11.

6 Ἐγένετο δὲ καὶ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. Παρετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει, ἵνα εὗρωσι κατηγορίαν αὐτοῦ. Αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρῷ· ἔχοντι τὴν χεῖρα· ἔχειραι καὶ στήθι εἰς τὸ μέσον. ὁ δὲ ἀναστὰς ἔστη. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς· ἐπερωτήσω ὑμᾶς· τί ἔξεστι τοῖς σάββασιν; ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀπολέσαι; Καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ· ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν οὕτως, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ [ὑγιής,] ὡς ἡ ἄλλη. Αὐτοὶ δὲ ἐπλή-

σθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσῃαν τῷ Ἰησοῦ.

§ 39. Jesus arrives at the Sea of Tiberias, and is followed by multitudes.—*Lake of Galilee.*

MATTH. XII. 15—21.

15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας.

MARK III. 7—12.

7 Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ καὶ

MARK III.

8 ἀπὸ τῆς Ἰουδαίας¹ καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν
τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα
9 ἐποίει, ἦλθον πρὸς αὐτόν. Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προς-
10 καρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. Πολλοὺς γὰρ ἐθερά-
11 πενσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μάλιστα· Καὶ
τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ καὶ
ἐκραζε λέγοντα· ὅτι σὺ εἰ ὁ υἱὸς τοῦ
16 Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ 12 θεοῦ. [Καὶ πολλὰ ἐπετίμα αὐτοῖς,
17 φανερόν αὐτὸν ποιήσωσιν. Ὅπως ἵνα μὴ αὐτὸν φανερόν ποιήσωσι.
πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ
18 προφήτου λέγοντος·^a ἰδοὺ, ὁ παῖς μου, ὃν ἠρέτισα, ὁ ἀγαπητός μου, εἰς ὃν
ἐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν
19 ἀπαγγελεῖ. Οὐκ ἐρίσει οὐδὲ κραυγάζει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν
20 φωνὴν αὐτοῦ· κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ
21 σβέσει· ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν. Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἔλπιουσιν.

MATTH. XII.

§ 40. Jesus withdraws to the Mountain, and chooses the Twelve; the multitudes follow him.—Near Capernaum.

MARK III. 13—19.

LUKE VI. 12—19.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προς- 12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις,
καλεῖται οὓς ᾗθελεν αὐτός· καὶ
14 ἀπῆλθον πρὸς αὐτόν. Καὶ ἐποίησε
δώδεκα, ἵνα ὧσι μετ' αὐτοῦ, καὶ ἵνα
15 ἀποστείλῃ αὐτοὺς κηρύσσειν,¹ καὶ ἔχειν
ἐξουσίαν θεραπεύειν τὰς νόσους καὶ ἐκ-
16 βάλλειν τὰ δαιμόνια. Καὶ ἐπέθηκε τῷ

MATTH. X. 2—4.

Σίμωνι ὄνομα Πέτρον·

2 Τῶν δὲ δώδεκα ἀποστό- 17 καὶ Ἰάκωβον τὸν τοῦ
λων τὰ ὀνόματά ἐστι·
λαῖον καὶ Ἰωάννην
ταῦτα· πρῶτος Σίμων
ὁ λεγόμενος Πέτρος καὶ
Ἀνδρέας ὁ ἀδελφὸς αὐ-
τοῦ· Ἰάκωβος ὁ τοῦ
Ζεβεδαίου καὶ Ἰωάννης 18 καὶ Ἀνδρέαν καὶ Φί-
3 ὁ ἀδελφὸς αὐτοῦ· Φίλιπ-
πος καὶ Βαρθολομαῖος·
Θωμᾶς καὶ Ματθαῖος
ὁ τελώνης· Ἰάκωβος
ὁ τοῦ Ἀλφαίου καὶ Λεβ-
βαῖος ὁ ἐπικληθεὶς Θαδ-

14 μασε, ὁ Σίμων, ὃν καὶ
ὠνόμασε Πέτρον, καὶ
Ἀνδρέαν τὸν ἀδελφὸν
αὐτοῦ, Ἰάκωβον καὶ
Ἰωάννην, Φίλιππον καὶ
Βαρθολομαῖον,¹ Ματ-
θαῖον καὶ Θωμᾶν, Ἰάκω-
βον τὸν τοῦ Ἀλφαίου
καὶ Σίμωνα τὸν καλού-
μενον ζηλωτὴν,¹ Ἰούδα-
ν Ἰακώβου καὶ Ἰούδα-
ν Ἰσκαριώτην, ὃς καὶ ἐγέ-
νετο προδότης·

^a 18. Is. 42, 1 sq. Comp. Is. 11, 10.

MATTH. X.

MARK III.

- 4 δαῖος· Σίμων ὁ καναρίτης καὶ Ἰούδας 19 καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ
ὁ Ἰσκαριώτης, ὁ καὶ παραδόνς αὐτόν. παρέδωκεν αὐτόν.—

LUKE VI.

- 17 Καὶ καταβάς μετ' αὐτῶν ἔστη ἐπὶ τόπον πεδινῷ· καὶ ὄχλος μαθητῶν αὐτοῦ
καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς
18 παράλιον Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν
νόσων αὐτῶν,¹ καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων· καὶ ἐθεραπεύοντο.
19 Καὶ πᾶς ὁ ὄχλος ἐξήτει ἄπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ
ἰᾶτο πάντας.

§ 41. The Sermon on the Mount.—Near Capernaum.

MATTH. V. 1.—VIII. 1.

LUKE VI. 20—49.

- 1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ
ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλ-
2 θον αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ ἀνοί- 20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλ-
ξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς μους αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ
3 λέγων· μακάριοι οἱ πτωχοὶ τῷ πνεύ- ἔλεγε· μακάριοι οἱ πτωχοί, ὅτι ὑμε-
ματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν τέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
4 οὐρανῶν. Μακάριοι οἱ πενθοῦντες, 21 Μακάριοι οἱ πεινῶντες νῦν, ὅτι χορ-
5 ὅτι αὐτοὶ παρακληθήσονται. Μακά- τασθήσεσθε. Μακάριοι οἱ κλαίοντες
ριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομή- νῦν, ὅτι γελάσετε.
6 σουσιν τὴν γῆν.^a Μακάριοι οἱ πεινῶντες
7 καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. Μακάριοι οἱ
8 ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,
9 ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ
10 Θεοῦ κληθήσονται. Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι
αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
11 Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν 22 Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς
ὑμᾶς καὶ διώξωσι, καὶ εἰπωσι πᾶν οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν
πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ὑμᾶς καὶ ὀνειδίσωσι καὶ ἐκβάλωσι τὸ
12 ἕνεκεν ἐμοῦ. Χαίrete καὶ ἀγαλλιᾶ- ὄνομα ὑμῶν ὡς πονηρὸν. Ἔνεκα τοῦ
σθε, ὅτι ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς 23 υἱοῦ τοῦ ἀνθρώπου· Χάrete ἐν
οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ
προφήτας τοὺς πρὸ ὑμῶν. γάρ, ὁ μισθὸς ὑμῶν πολλὸς ἐν τῷ οὐ-
ρανῷ· κατὰ ταῦτά γὰρ ἐποιοῦν τοῖς
24 προφήταις οἱ πατέρες αὐτῶν. Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν πα-
25 ράκλησιν ὑμῶν.¹ Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γε-
26 λῶντες νῦν, ὅτι πεινθήσετε καὶ κλαύσετε. Οὐαί, ὅταν καλῶς ὑμᾶς εἰπωσι πάντες
οἱ ἄνθρωποι· κατὰ ταῦτά γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

MATTH. V.

- 13 Ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι ἁλισθη-
σεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν

^a 5. Comp. Ps. 37. 11. 22. 29.

MATTH. V.

14 ἀνθρώπων. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι
 15 ἐπάνω ὄρους κειμένη. Οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν
 16 μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Οὕτω λαμ-
 17 ψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ
 17 ἔργα καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε, ὅτι
 18 ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ
 18 πληρῶσαι. Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἵσταται ἐν
 19 ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. Ὃς ἐάν
 19 οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτω τοὺς ἀνθρώ-
 20 πους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ
 20 διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Λέγω γὰρ ὑμῖν,
 21 ὅτι ἐάν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεον τῶν γραμματέων καὶ Φαρισαίων,
 21 οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἠκούσατε, ὅτι ἐρρέθη τοῖς
 22 ἀρχαίοις·^α οὐ φρονεῖσιν· ὃς δ' ἂν φρονεῖσῃ, ἔνοχος ἔσται τῇ κρίσει. Ἐγὼ δὲ
 22 λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει·
 23 ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν
 23 εἴπῃ· μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. Ἐάν οὖν προσφέρῃς τὸ
 24 δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κακῇ μνησθῆς, ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ
 24 σοῦ· ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε πρῶτον,
 25 διαλλάγῃ τῷ ἀδελφῷ σου, καὶ τότε ἔλθὼν πρόσφερε τὸ δῶρόν σου. Ἴσθι
 25 ἐννοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σε
 26 παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς
 26 φυλακὴν βληθήσῃ. Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν
 27 28 ἔσχατον κοδράντην. Ἠκούσατε, ὅτι ἐρρέθη [τοῖς ἀρχαίοις]^β οὐ μοιχεύσεις. Ἐγὼ
 28 δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἥδη ἐμοίχευσεν
 29 αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε,
 30 31 ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπολήτῃ ἐν τῶν μελῶν
 30 σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκαν-
 31 32 δαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπολήτῃ
 31 ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. Ἐρρέθη δέ,^γ
 32 ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. Ἐγὼ δὲ λέγω
 33 ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας, ποιεῖ
 33 αὐτήν μοιχεῖσθαι· καὶ ὃς ἐάν ἀπολελυμένην γαμήσῃ, μοιχᾶται. Πάλιν ἠκούσατε,
 34 ὅτι ἐρρέθη τοῖς ἀρχαίοις·^δ οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους
 34 σου. Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὁμοῦσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ
 35 τοῦ θεοῦ·^ε μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱερο-
 36 37 σόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· μήτε ἐν τῇ κεφαλῇ σου ὁμόσης,
 37 ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. Ἔστω δὲ ὁ λόγος ὑμῶν·
 38 καὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν. Ἠκούσατε, ὅτι
 39 ἐρρέθη·^ε ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. Ἐγὼ δὲ

^α 21. Ex. 20, 13. Lev. 24, 21.^β 27. Ex. 20, 14.^γ 31. Deut. 24, 1.^δ 33. Ex. 20, 7. Lev. 19, 12.^ε 38. Ex. 21, 24. Lev. 24, 20.

MATTH. V.

LUKE VI.

λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ·
 ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου
 40 σιαγόνα, στρέφον αὐτῷ καὶ τὴν ἄλλην·
 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν
 41 χιτῶνά σου λαβεῖν, ἄφες αὐ-
 τῷ καὶ τὸ ἱμάτιον. Καὶ ὅστις σε
 ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐ-
 42 τοῦ δύο. Τῷ αἰτοῦντί σε δίδον, καὶ
 τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι
 43 μὴ ἀποστραφῆς. Ἰκούσατε, ὅτι ἐρ-
 ῥέθη^α ἀγαπήσεις τὸν πλησίον σου,
 44 καὶ μισήσεις τὸν ἐχθρόν σου. Ἐγὼ
 δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς
 ὑμῶν, εὐλογεῖτε τοὺς καταραζομένους
 ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν
 ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπη-
 45 ρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς·
 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν
 τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ
 ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς,
 καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.
 46 Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας
 ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ
 47 οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; Καὶ
 ἔὰν ἀσπάσῃσθε τοὺς ἀδελφούς
 ὑμῶν μόνον, τί περισσὸν ποιεῖτε;
 οὐχὶ καὶ οἱ ἐθνικοὶ οὕτω ποιοῦσιν;
 48 Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ
 πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός
 ἐστι.

VI. 1 Προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς
 τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν
 2 τοῖς οὐρανοῖς. Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου,
 ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξα-

29 Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα
 πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵ-
 ροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα
 μὴ κωλύσῃς.

30 Παντὶ δὲ τῷ αἰτοῦντί σε δίδον, καὶ
 ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαί-
 τει.—

27 Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγα-
 πᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποι-
 28 εῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε
 τοὺς καταραζομένους ὑμῖν, προσεύχεσθε
 ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.—

32 Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας
 ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ
 οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐ-
 33 τοὺς ἀγαπῶσι. Καὶ ἔὰν ἀγαθο-
 ποιῇτε τοὺς ἀγαθοποιοῦντας ὑμᾶς,
 ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ
 34 ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. Καὶ

ἔὰν δανείζετε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί;
 καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι
 35 τὰ ἴσα. Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε
 καὶ δανείζετε μηδὲν ἀπελπίζοντες, καὶ ἔσται ὁ μισθὸς ὑμῶν
 πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν
 ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.

36 Γίνεσθε οὖν οἰκτίρμοι, καθὼς καὶ
 ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί.

MATTH. VI.

σθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.
 3 Σοῦ δὲ ποιούντος ἑλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου, τί ποιεῖ ἡ δεξιὰ σου,
 4 ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυ-
 5 πτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. Καὶ ὅταν προσεύχη, οὐκ ἔσῃ ὥσπερ οἱ
 ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν
 ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι
 6 ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖόν σου,
 καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ
 7 πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ. Προσευχόμε-
 νοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἔθνηκοί· δοκοῦσι γάρ, ὅτι ἐν τῇ πολυλογίᾳ
 8 αὐτῶν εἰσακουσθήσονται. Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν,
 9 ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Οὕτως οὖν προσεύχεσθε ὑμεῖς·
 10 πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἡ ἐλθέτω ἡ βασιλεία
 11 σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν
 12 τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ
 13 ἡμεῖς ἀφίμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσεγγῆς ἡμᾶς εἰς πειρασμόν, ἀλλὰ
 14 ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [ὅτι σοῦ ἔστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ
 15 δόξα εἰς τοὺς αἰῶνας· ἀμήν.] Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώ-
 16 ματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφῆτε τοῖς
 ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώ-
 17 ματα ὑμῶν. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταί, σκυθρωποί·
 ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες·
 18 ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ νηστεύων ἄλειψαί σου
 19 τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, ὅπως μὴ φανῇς τοῖς ἀνθρώποις
 νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν
 20 τῷ κρυπτῷ, ἀποδώσει σοι [ἐν τῷ φανερῷ]. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς
 ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ
 21 κλέπτουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε
 22 βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. Ὅπου
 23 γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. Ὁ λύχνος τοῦ σώ-
 ματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά
 24 σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκο-
 25 τεῖνόν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ σκότος πόσον; Οὐδεὶς
 δύναται δυοὶ κυρίως δουλεύειν· ἢ γὰρ τὸν ἑνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει·
 ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ
 26 μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί
 πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσθητε. οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς,
 27 καὶ τὸ σῶμα τοῦ ἐνδύματος; Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ
 σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας· καὶ ὁ πατήρ ὑμῶν
 28 ὁ οὐράνιος τρέφει αὐτά. οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Τίς δὲ ἐξ ὑμῶν
 29 μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἑνα; Καὶ περὶ ἐνδύ-
 ματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ
 οὐδὲ νήθει· λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβίλετο

MATTH. VI.

30 ὥς ἐν τούτων. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι ;
 31 Μὴ οὖν μεριμνήσητε, λέγοντες· τί φάγωμεν ἢ τί πίωμεν ἢ τί περιβαλῶμεθα ;
 32 Ἐάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ. οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὅτι
 33 χρῆζετε τούτων ἀπάντων. Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν
 34 δικαιοσύνην αὐτοῦ· καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἐαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

LUKE VI.

VII. 1 Μὴ κρίνετε, ἵνα μὴ κριθῇτε. 37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῇτε·
 2 Ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσε- μὴ καταδικάζετε, καὶ οὐ μὴ καταδι-
 σθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρη- 38 κασθῇτε. Ἀπολύετε, καὶ ἀπολυθή-
 θήσεται ὑμῖν. σεσθε· δίδοτε, καὶ δοθήσεται ὑμῖν·
 μέτρον καλόν, πεπιεσμένον καὶ σεσα-
 λευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ
 39 αὐτῷ μέτρῳ, ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. Εἶπε δὲ παραβολὴν
 αὐτοῖς· μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν ; οὐχὶ ἀμφότεροι εἰς βόθυνον
 40 πεσοῦνται ; Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμέ-
 νος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐ-
 3 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ 41 τοῦ. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν
 ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν
 τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς ; δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ
 4 Ἦ πῶς ἑρεῖς τῷ ἀδελφῷ σου· ἄφες, 42 κατανοεῖς ; Ἦ πῶς δύνασαι λέγειν τῷ
 ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλ- ἀδελφῷ σου· ἀδελφέ, ἄφες, ἐκβάλω
 μοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐ-
 5 ὀφθαλμῷ σου ; Ἐποκριτά, ἐκβαλε τὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ
 πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ βλέπων ; Ἐποκριτά, ἐκβαλε πρῶτον
 σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ
 τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελ- τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος
 6 φῶ σου. Μὴ δώτε τὸ ἅγιον τοῖς κυ- τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.—
 σί, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν
 ἐμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς
 7 ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς. Αἰτεῖτε, καὶ δοθήσε-
 ται ὑμῖν· ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.
 8 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι
 9 ἀνοιγήσεται. Ἦ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ
 10 υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ ; Καὶ ἐὰν ἰχθὺν αἰτήσῃ,
 11 μὴ ὄφιν ἐπιδώσει αὐτῷ ; Εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα
 ἀγαθὰ δίδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
 οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν
 12 αὐτόν. Πάντα οὖν ὅσα ἂν θέλητε, ἵνα 31 Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ
 ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς
 ὑμεῖς ποιεῖτε αὐτοῖς· οὕτως γάρ ἐστιν ὁμοίως.—

MATTH. VII.

- 13 ὁ νόμος καὶ οἱ προφῆται. Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ
 14 εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. Τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς
 15 ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν εὐρίσκοντες αὐτήν. Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι
 προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρ-
 16 παγες. Ἀπὸ τῶν καρπῶν αὐτῶν ἐπι- 44 Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου
 γνωσέσθε αὐτούς. μήτι συλλέγουσιν καρποῦ γνώσεται· οὐ γὰρ ἐξ ἀκα-
 ἀπὸ ἀκαθῶν σταφυλὴν ἢ ἀπὸ τρι- θῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου
 17 βόλων σῦκα; οὕτω πᾶν δένδρον ἀγα- τρυγῶσι σταφυλὴν.—
 θὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ 43 Οὐ γὰρ ἐστὶ δένδρον καλὸν ποιοῦν
 σαπρὸν δένδρον καρποὺς πονηροὺς καρπὸν σαπρὸν, οὐδὲ δένδρον σαπρὸν
 18 ποιεῖ. Οὐ δύναται δένδρον ἀγαθὸν ποιοῦν καρπὸν καλόν.—
 καρποὺς πονηροὺς ποιεῖν, οὐδὲ δέν- 45 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ
 δρον σαπρὸν καρποὺς καλοὺς ποιεῖν. θησαυροῦ τῆς καρδίας αὐτοῦ προσφέ-
 19 Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἔκκόπτεται καὶ εἰς πῦρ βάλλεται. ρεῖ τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἄνθρω-
 20 Ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπι- πος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς
 21 γνωσέσθε αὐτούς. Οὐ πᾶς ὁ λέγων καρδίας αὐτοῦ προσφέρει τὸ πονηρόν·
 μοι, κύριε, κύριε, εἰσελεύσεται εἰς τὴν ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας
 βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν λαλεῖ τὸ στόμα αὐτοῦ.
 22 τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. Πολλοὶ ἐροῦσί μοι ἐν
 ἐκείνῃ τῇ ἡμέρᾳ· κύριε, κύριε, οὐ τῷ σῷ ὀνόματι προσητεύσαμεν, καὶ
 τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις.
 23 πολλὰς ἐποιήσαμεν; Καὶ τότε ὁμολογήσω αὐτοῖς· ὅτι οὐδέποτε
 ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ
 24 ἐργαζόμενοι τὴν ἀνομίαν. Πᾶς ὅν 46 Τί δέ με καλεῖτε, κύριε, κύριε, καὶ οὐ
 ὅστις ἀκούει μου τοὺς λόγους τούτους 47 ποιεῖτε ἃ λέγω; Πᾶς ὁ ἐρχόμενος
 καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ πρὸς με καὶ ἀκούων μου τῶν λόγων
 φροσῆμω, ὅστις ὠκοδόμησε τὴν οἰκίαν καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν, τί-
 25 αὐτοῦ ἐπὶ τὴν πέτραν. Καὶ κατέβη 48 ἐστὶν ὁμοιος· Ὁμοίος ἐστὶν ἀνθρώπων
 ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοί, καὶ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ
 ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον ἐβάθυνε καὶ ἔθηκε θεμελίον ἐπὶ τὴν
 τῇ οἰκίᾳ ἐκείνῃ· καὶ οὐκ ἔπεσε· τεθε- πέτραν· πλημυρίας δὲ γενομένης προς-
 26 μελίωτο γὰρ ἐπὶ τὴν πέτραν. Καὶ ἐρῆξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ,
 πᾶς ὁ ἀκούων μου τοὺς λόγους τού- καὶ οὐκ ἴσχυσε σαλευθῆσαι αὐτήν· τεθε-
 27 τούς, καὶ μὴ ποιῶν αὐτούς, ὁμοιωθή- 49 μελίωτο γὰρ ἐπὶ τὴν πέτραν. Ὁ δὲ
 σεται ἀνδρὶ μαρῶ, ὅστις ὠκοδόμησε ἀκούσας καὶ μὴ ποιήσας ὁμοίος ἐστὶν
 τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον. Καὶ ἀνθρώπων οἰκοδομήσαντι οἰκίαν ἐπὶ
 κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποτα- τὴν γῆν χωρὶς θεμελίου, ἣ προσέρ-
 μοί, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσ- ῆξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε,
 ἔκοψαν τῇ οἰκίᾳ ἐκείνῃ· καὶ ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας
 καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

LUKE VI.

MATTH. VII.

28 Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήρουντο οἱ
29 ὄχλοι ἐπὶ τῇ διδασκῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ
ὡς οἱ γραμματεῖς.

VIII. 1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

§ 42. The healing of the Centurion's servant.—*Capernaum.*

MATTH. VIII. 5—13.

LUKE VII. 1—10.

5 Εἰσελθόντι δὲ αὐτῷ εἰς Καπερ-
ναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος
παρακαλῶν αὐτόν

1 Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα
αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλ-
2 θεν εἰς Καπερναοὺμ. Ἐκατοντάρχου
δὲ τινος δοῦλος κακῶς ἔχων ἤμελλε

3 τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ
ἀπέστειλε πρὸς αὐτόν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν
4 αὐτόν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. Οἱ δὲ παραγε-
ρόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτόν σπουδαίως λέγον-
τες· ὅτι ἄξιός ἐστιν, ὃ παρέξει τοῦτο·

6 ¹ καὶ λέγων· κύριε, ὁ παῖς μου βέβλη-
ται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς

7 βασανιζόμενος. Καὶ λέγει αὐτῷ ὁ

Ἰησοῦς· ἐγὼ ἐλθὼν θεραπεύσω αὐ-

8 τόν. Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος

ἔφη· κύριε, οὐκ εἰμὶ ἱκανός, ἵνα μου

ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον

εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

9 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ

ἐξουσίαν, ἔχων ὑπ' ἑμναυτὸν στρατιώ-
τας, καὶ λέγω τούτῳ· πορεύθητι, καὶ

πορεύεται· καὶ ἄλλῳ· ἔρχου, καὶ ἔρ-
χεται· καὶ τῷ δοῦλῳ μου· ποιήσον

10 τοῦτο, καὶ ποιεῖ. Ἀκούσας δὲ ὁ

Ἰησοῦς ἐθαύμασε καὶ εἶπε τοῖς

ἀκολουθοῦσιν· ἀμὴν λέγω ὑμῖν, οὐδὲ

ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.

11 Αἶγῳ δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατο-
λῶν καὶ δυσμῶν ἤξουσιν καὶ ἀνακλιθή-
σονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ

Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν,

12 ¹ οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσον-
ται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ

ἔσται ὁ κλανθμὸς καὶ ὁ βρηνμὸς τῶν

13 ὀδόντων. Καὶ εἶπεν ὁ Ἰησοῦς τῷ

ἑκατοντάρχη· ὕπαγε, καὶ ὡς ἐπίστευ-
σας γεννηθήτω σοι. καὶ ἰάθη ὁ παῖς

αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν

συναγωγὴν αὐτὸς ὤκοδόμησεν ἡμῖν.

6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.

ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος

ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτόν

ὁ ἑκατόνταρχος φίλους λέγων αὐτῷ·

κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκα-
νός, ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·

7 διὸ οὐδὲ ἑμναυτὸν ἠξίωσα πρὸς σε

ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσε-

8 ται ὁ παῖς μου. Καὶ γὰρ ἐγὼ ἄν-

θρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος,

ἔχων ὑπ' ἑμναυτὸν στρατιώτας, καὶ

λέγω τούτῳ· πορεύθητι, καὶ πορεύε-

ται· καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται·

καὶ τῷ δοῦλῳ μου· ποιήσον τοῦτο,

9 καὶ ποιεῖ. Ἀκούσας δὲ ταῦτα ὁ

Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στρα-

φεῖς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ

εἶπε· λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ

τοσαύτην πίστιν εὑρον.

10 Καὶ ὑποστρέψαντες οἱ πεμφθέντες

εἰς τὸν οἶκον εἶρον τὸν ἀσθενοῦντα

δοῦλον ὑγιαίνοντα.

§ 43. The raising of the Widow's son.—Nain.

LUKE VII. 11—17.

11 Καὶ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναὶν, καὶ συνεπορεύ-
 12 οντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς. Ὡς δὲ ἤγγισε τῇ πόλει
 13 τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ
 14 αὕτη χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς [ἦν] σὺν αὐτῇ. Καὶ ἰδὼν αὐτὴν ὁ
 15 κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ· μὴ κλαῖε. Καὶ προσελθὼν ἤψατο
 16 τῆς σοροῦ· οἱ δὲ βαστάζοντες ἕστησαν. καὶ εἶπε· νεανίσκε, σοὶ λέγω, ἐγέρθητι.
 17 Καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐ-
 18 τοῦ. Ἐλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες· ὅτι προφη-
 19 της μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Καὶ
 20 ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ ἐν πάσῃ τῇ περιχώρῳ.

§ 44. John the Baptist in prison sends Disciples to Jesus.—Galilee: Capernaum?

MATTH. XI. 2—19.

LUKE VII. 18—35.

2 Ὁ δὲ Ἰωάννης, ἀκούσας ἐν τῷ 18 Καὶ ἀπῆγγειλαν Ἰωάννη οἱ μαθη-
 δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, 19 τὰ αὐτοῦ περὶ πάντων τούτων. Καὶ
 πέμπας δύο τῶν μαθητῶν αὐτοῦ 20 προσκαλεσάμενος δύο τινὰς τῶν
 3 εἶπεν αὐτῷ· σὺ εἰ ὁ ἐρχόμενος, 21 μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμψε
 ἢ ἕτερον προσδοκῶμεν; 22 πρὸς τὸν Ἰησοῦν λέγων· σὺ εἰ ὁ ἐρχό-
 23 μενος, ἢ ἄλλον προσδοκῶμεν; Παρα-
 24 γενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπτι-
 25 στής ἀπέσταλκεν ἡμᾶς πρὸς σε λέγων· σὺ εἰ ὁ ἐρχόμενος, ἢ
 26 ἄλλον προσδοκῶμεν; Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ
 27 νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς
 28 ἐχαρίσατο τὸ βλέπειν. Καὶ ἀπο-
 29 κριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· πο-
 30 ρευθέντες ἀπαγγεῖλατε Ἰω-
 31 ἄννη, ἃ ἀκούετε καὶ βλέπετε· τυ-
 32 φλοὶ ἀναβλέπουσι καὶ χωλοὶ περιπα-
 33 τοῦσι, λεπροὶ καθαρίζονται καὶ κωφοὶ
 34 ἀκούουσι, νεκροὶ ἐγείρονται καὶ πτω-
 35 χοὶ εὐαγγελίζονται.^a Καὶ μακάριός 23 καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκαν-
 24 ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. 25 δαλισθῇ ἐν ἐμοί. Ἀπελθόντων δὲ
 26 Τούτων δὲ πορευομένων ἤρξατο ὁ 27 τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν
 28 Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάν- 29 πρὸς τοὺς ὄχλους περὶ Ἰωάννου· τί
 30 νου· τί ἐξήλθετε εἰς τὴν ἔρημον θεά- 31 ἐξεληλύθατε εἰς τὴν ἔρημον θεάσα-
 32 σασθαι; κάλαμον ὑπὸ ἀνέμου σαλευό- 32 σθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμε-
 33 μενον; Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄν- 33 νον; Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν;
 34 θρωπον ἐν μαλακοῖς ἱματίοις ἡμφι- 34 ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφι-

5. ^a Comp. Is. 35, 5 sq.

MATTH. XI.

εσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦν-
τες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.
9 Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην;
ναί, λέγω ὑμῖν, καὶ περισσότερον προ-
10 φήτου. Οὗτος γάρ ἐστι, περὶ οὗ
γέγραπται.^a ἰδοὺ, ἐγὼ ἀποστελλῶ
τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου ἔμ-
11 προσθέν σου. Ἀμὴν λέγω ὑμῖν, οὐκ
ἐγγεγρται ἐν γεννητοῖς γυναικῶν μεί-
ζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ
μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐ-
12 ρανῶν μείζων αὐτοῦ ἐστιν. Ἀπὸ δὲ
τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ
ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν
βιάζεται, καὶ βιασται ἀρπάζουσιν αὐ-
13 τήν. Πάντες γὰρ οἱ προφῆται καὶ ὁ
νόμος ἕως Ἰωάννου προεφήτευσαν.
14 Καὶ εἰ θελετε δέξασθαι, αὐτός ἐστιν
15 Ἡλίας ὁ μέλλων ἐρχεσθαι.^b Ὁ ἔχων
16 ὦτα ἀκοῦειν, ἀκουέτω. Τίνι δὲ ὁ-
μοιώσω τὴν γενεὰν ταύτην; ὁμοία
ἐστὶ παιδίῳ ἐν ἀγοραῖς καθημένῳ
καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν
17 'καὶ λέγουσιν· ἡυλῆσαμεν ὑμῖν, καὶ
οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ
18 οὐκ ἐκόψασθε. Ἦλθε γὰρ Ἰωάννης
μῆτε ἐσθίων μῆτε πίνων, καὶ λέγουσι·
19 δαιμόνιον ἔχει. Ἦλθεν ὁ υἱὸς τοῦ
ἀνθρώπου ἐσθίων καὶ πίνων, καὶ
'λέγουσιν· ἰδοὺ, ἄνθρωπος φάγος καὶ
οἶνοπότης, τελωνῶν φίλος καὶ ἁμαρ-
τωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
τῶν τέκνων αὐτῆς.

LUKE VII.

εσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐν-
δόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς
26 βασιλείοις εἰσίν. Ἀλλὰ τί ἐξηλύ-
θατε ἰδεῖν; προφήτην; ναί, λέγω
ὑμῖν, καὶ περισσότερον προφήτου·
27 Οὗτός ἐστι, περὶ οὗ γέγραπται.^a ἰδοὺ,
ἐγὼ ἀποστελλῶ τὸν ἄγγελόν μου πρὸ
προσώπου σου, ὃς κατασκευάσει τὴν
28 ὁδόν σου ἔμπροσθέν σου. Λέγω γὰρ
ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν
προφήτης Ἰωάννου τοῦ βαπτιστοῦ
οὐδεὶς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ
βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστι.
29 (Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶ-
ναι ἐδικαίωσαν τὸν θεὸν βαπτισθέν-
30 τες τὸ βάπτισμα Ἰωάννου· οἱ δὲ
Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν
τοῦ θεοῦ ἠθέτησαν εἰς ἐναντούς, μὴ
31 βαπτισθέντες ὑπ' αὐτοῦ.) Τίνι οὖν
ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς
32 ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; Ὅμοιοί
εἰσι παιδίῳ τοῖς ἐν ἀγορᾷ καθημέ-
νοις καὶ προσφωνοῦσιν ἀλλήλοις καὶ
λέγουσιν· ἡυλῆσαμεν ὑμῖν, καὶ οὐκ
ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ
23 οὐκ ἐκλαύσατε. Ἐλήλυθε γὰρ Ἰωάν-
νης ὁ βαπτιστὴς μῆτε ἄρτον ἐσθίων
μῆτε οἶνον πίνων, καὶ λέγετε· δαιμό-
34 νιον ἔχει. Ἐλήλυθεν ὁ υἱὸς τοῦ
ἀνθρώπου ἐσθίων καὶ πίνων, καὶ
λέγετε· ἰδοὺ, ἄνθρωπος φάγος καὶ
οἶνοπότης, φίλος τελωνῶν καὶ ἁμαρ-
35 τωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
τῶν τέκνων αὐτῆς πάντων.

§ 45. Reflections of Jesus on appealing to his mighty Works.—Capernaum?

MATTH. XI. 20—30.

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ,
21 ὅτι οὐ μετενόησαν· Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ
Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ

^a 10 etc. Mal. 3, 1.

^b 14. Mal. 4, 5.

MATTH. XI.

22 μετενόησαν. Πλὴν λέγω ὑμῖν· Τύρω καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
 23 κρίσεως, ἢ ὑμῖν. Καὶ σύ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως
 24 σοί, ἔμειναν ἂν μέχρι τῆς σήμερον. Πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτό-
 25 τερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.
 26 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· ἔξομολογοῦμαί σοι, πάτερ,
 27 κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν,
 28 καὶ ἀπεκάλυψας αὐτὰ νηπίοις. Ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμ-
 29 προσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς ἐπιγι-
 30 νώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τίς ἐπιγινώσκει, εἰ μὴ ὁ υἱὸς
 31 καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες
 32 καὶ πεφορτισμένοι· κἀγὼ ἀναπαύσω ὑμᾶς. Ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς
 33 καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῖός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνά-
 34 παυσιν ταῖς ψυχαῖς ὑμῶν. Ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου
 35 ἕλαφρόν ἐστιν.

§ 46. While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner.—*Capernaum?*

LUKE VII. 36—50.

36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς
 37 τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη. Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἁμαρ-
 38 τωλός, ἐπιγνοῦσα, ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβα-
 39 στρον μύρον· καὶ σταῖσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίονσα, ἤρξατο
 40 βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι· καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέ-
 41 μασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ. Ἰδὼν δὲ ὁ Φαρι-
 42 σαῖος ὁ καλῶν αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν
 43 ἄν, τίς καὶ ποταπὴ ἡ γυνή, ἣτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστι. Καὶ ἀπο-
 44 κριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δὲ φησι· διδά-
 45 σκαλε, εἰπέ. Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἰς ὥφειλε δηνάρια
 46 πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφο-
 47 τέροις ἐχαρίσατο. τίς οὖν αὐτῶν, εἰπέ, πλεῖον αὐτὸν ἀγαπήσει; Ἀποκριθεὶς
 48 δὲ ὁ Σίμων εἶπεν· ὑπολαμβάνω, ὅτι ὃ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ·
 49 ὁρθῶς ἔκρινας. Καὶ στραφείς πρὸς τὴν γυναικα τῷ Σίμωνι ἔφη· βλέπεις ταύ-
 50 την τὴν γυναῖκα; εἰςῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ
 51 ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας καὶ ταῖς θριξὶ [τῆς
 52 κεφαλῆς] αὐτῆς ἐξέμαξε. Φίλημά μοι οὐκ ἔδωκας· αὕτη δέ, ὥς εἰςῆλθον,
 53 οὐ διελίπε καταφιλοῦσά μου τοὺς πόδας. Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας·
 54 αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. Οὐ χάριν, λέγω σοι, ἀφείωνται αἱ ἁμαρ-
 55 τία αὐτῆς αἱ πολλαί, ὅτι ἡγάπησε πολὺ· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.
 56 Εἶπε δὲ αὕτῃ· ἀφείωνταί σου αἱ ἁμαρτίαι. Καὶ ἤρξαντο οἱ συνανακείμενοι
 57 λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν, ὃς καὶ ἁμαρτίας ἀφίησιν; Εἶπε δὲ πρὸς τὴν
 58 γυναῖκα· ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

§ 47. Jesus, with the Twelve, makes a second circuit in Galilee.

LUKE VIII. 1—3.

- 1 Καὶ ἐγένετο ἐν τῷ καθέξῃς, καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην κηρύσσων
2 καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ· καὶ
γυναικῆς τινες, αἱ ἦσαν τετραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν,
3 Μαρία, ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἐπτά ἐξεληλύθει, καὶ Ἰωάννα,
γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἑτεραί πολλαί, αἵτινες διη-
κόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

§ 48. The healing of a Demoniac. The Scribes and Pharisees blaspheme.—Galilee.

MARK III. 19—30.

- 19 20—Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς
21 μήτε ἄρτον φαγεῖν. Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξηλθον κρατῆσαι αὐτόν·
ἔλεγον γάρ· ὅτι ἐξέστη.

MATTH. XII. 22—37.

LUKE XI. 14, 15, 17—23.

- 22 Τότε προσηρέχθη αὐτῷ δαιμονιζό-
μενος, τυφλὸς καὶ κωφός, καὶ ἐθερά-
πευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ 14 Καὶ ἦν ἐκβάλλον δαιμόνιον, καὶ
23 κωφὸν καὶ λαλεῖν καὶ βλέπειν. Καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ τοῦ δαι-
ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· μονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός·
μήτι οὗτός ἐστιν ὁ υἱὸς καὶ ἐθαύμασαν οἱ ὄχλοι.
24 Δαυὶδ; Οἱ δὲ Φαρι- 22 Καὶ οἱ γραμματεῖς οἱ 15 Τινὲς δὲ ἐξ αὐτῶν εἶ-
σαῖοι ἀκούσαντες εἶπον· ἀπὸ Ἱεροσολύμων κατα-
οὗτος οὐκ ἐκβάλλει τὰ 23 βάντες ἔλεγον· ὅτι Βεελ-
δαιμόνια, εἰ μὴ ἐν τῷ ζεβούλ ἔχει, καί· ὅτι ἐν
Βεελζεβούλ ἄρχοντι τῶν τῷ ἄρχοντι τῶν δαιμο- 17 Αὐτὸς δὲ εἰδὼς αὐτῶν
25 δαιμονίων. Εἰδὼς δὲ ὁ νίων ἐκβάλλει τὰ δαιμό-
Ἰησοῦς, τὰς ἐνθυμήσεις 23 να. Καὶ προσκαλεσά-
αὐτῶν εἶπεν αὐτοῖς· μενος αὐτοὺς ἐν παρα-
πᾶσα βασιλείᾳ μερι- βολαῖς ἔλεγεν αὐτοῖς·
σθεῖσα καθ' ἑαυτῆς ἐρη- πῶς δύναται σατανᾶς 18 ἐπὶ οἶκον πίπτει. Εἰ δὲ
μοῦται, καὶ πᾶσα πόλις καὶ ὁ σατανᾶς ἐφ' ἐαν-
ἡ οἰκία μερισθεῖσα καθ' τὸν διμερίσθῃ, πῶς
26 ἐαυτῆς οὐ σταθίσει. 24 Καὶ ἐὰν βασιλεία ἐφ' σταθίσεται ἡ βασιλεία
26 Καὶ εἰ ὁ σατανᾶς τὸν αὐτοῦ; ὅτι λέγετε, ἐν
σατανᾶν ἐκβάλλει, ἐφ' 25 λεία ἐκείνη· καὶ ἐὰν οἱ
ἐαυτὸν ἐμερίσθῃ· πῶς 26 κία ἐφ' ἐαυτὴν μερισθῇ, 19 τὰ δαιμόνια. Εἰ δὲ ἐγὼ
οὐν σταθίσεται ἡ βασι- οὐ δύναται σταθῆναι ἡ
27 λεία αὐτοῦ; Καὶ εἰ ἐγὼ 26 οἰκία ἐκείνη· καὶ εἰ ὁ σα-
ἐν Βεελζεβούλ ἐκβάλλω 27 τανᾶς ἀνέστη ἐφ' ἐαυτὸν καὶ μεμέρισται, οὐ δύνα-
τὰ δαιμόνια, οἱ υἱοὶ καὶ μεμέρισται, οὐ δύνα-
τοῦτο κριταὶ ἡμῶν αὐ-

MATTH. XII.

MARK III.

LUKE XI.

- ὑμῶν ἐν τίνι ἐκβάλλουσι; ταὶ σταθῆναι, ἀλλὰ τέ- τοὶ ἔσονται. Εἰ δὲ ἐν
 διὰ τοῦτο αὐτοὶ ὑμῶν λος ἔχει. δακτύλῳ θεοῦ ἐκβάλ-
 28 ἔσονται κριταί. Εἰ δὲ · λω τὰ δαιμόνια, ἄρα
 ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἐφ' ὑμᾶς ἡ
 ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασίλειά τοῦ θεοῦ.
 29 βασιλεία τοῦ θεοῦ. Ἡ Οὐδεὶς δύναται τὰ σκευή 21 Ὅταν ὁ ἰσχυρὸς καθω-
 πῶς δύναται τις εἰσελ- τοῦ ἰσχυροῦ, εἰσελθὼν πλισμένος φνύσῃ τὴν
 θεῖν εἰς τὴν οἰκίαν τοῦ εἰς τὴν οἰκίαν αὐτοῦ, ἐαυτοῦ αὐλήν, ἐν εἰρήνῃ
 ἰσχυροῦ καὶ τὰ σκευή διαρπάσαι, ἐὰν μὴ πρῶ- ἔσται τὰ ὑπάρχοντα αὐ-
 αὐτοῦ διαρπάσαι, ἐὰν μὴ τον τὸν ἰσχυρὸν δήσῃ. 22 τοῦ· ἐπ' αὐτὸν δὲ ὁ ἰσχυρό-
 πρῶτον δήσῃ τὸν ἰσχυ- καὶ τότε τὴν οἰκίαν αὐ- τερος αὐτοῦ ἐπελθὼν
 ρόν, καὶ τότε τὴν οἰκίαν τοῦ διαρπάσει. νικήσῃ αὐτόν, τὴν πανο-
 30 αὐτοῦ διαρπάσει; Ὁ μὴ · πλίαν αὐτοῦ αἶρει, ἐφ' ἣ
 ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐπεποίθει, καὶ τὰ σκῦλα
 ἔστι· καὶ ὁ μὴ συνάγων 23 αὐτοῦ διαδίδωσιν. Ὁ μὴ
 31 μετ' ἐμοῦ σκορπίζει. Διὰ ὦν μετ' ἐμοῦ κατ' ἐμοῦ
 τοῦτο λέγω ὑμῖν· πᾶσα ἔστι, καὶ ὁ μὴ συνάγων
 ἁμαρτία καὶ βλασφημία μετ' ἐμοῦ σκορπίζει.
 ἀφεθήσεται τοῖς ἀν- ·
 θρώποις· ἡ δὲ τοῦ πνεύ- 29 βλασφημίαι, ὅσας ἂν βλασφημήσωσιν· ὃς δ' ἂν βλα-
 ματος βλασφημία οὐκ σφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς
 ἀφεθήσεται τοῖς ἀν- 30 τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως. Ὅτι
 32 θρώποις. Καὶ ὃς ἂν ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει.
 εἴπῃ λόγον κατὰ τοῦ ·
 υἱοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, 929
 33 οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. Ἡ ποιή- ·
 σατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον ·
 σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκει- ·
 34 ται. Γεννήματα ἐμιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ ·
 35 τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ·
 ἀγαθοῦ θησαυροῦ [τῆς καρδίας] ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ·
 36 ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν, ·
 ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ·
 37 Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

§ 49. The Scribes and Pharisees seek a sign. Our Lord's reflections.—Galilee.

MATTH. XII. 38—45.

LUKE XI. 16, 24—36.

- 38 Τότε ἀπεκριθῆσάν τινες τῶν 16 Ἔτεροι δὲ πειράζοντες σημεῖον παρ'
 γραμματέων καὶ Φαρισαίων λέγοντες· αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.—
 διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ·
 39 ἰδεῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· 29 Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο
 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον λέγειν· ἡ γενεὰ αὕτη πονηρὰ ἐστὶ ση-
 ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται μεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται

MATTH. XII.

LUKE XI.

αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωᾶ τοῦ
 40 προφήτου. Ὡς περ γὰρ ἦν Ἰωᾶς ἐν
 τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας
 καὶ τρεῖς νύκτας,^a οὕτως ἔσται ὁ υἱὸς
 τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς
 41 τρεῖς ἡμέρας καὶ τρεῖς νύκτας. Ἄν-
 δρες Νινευῖται ἀναστήσονται ἐν τῇ
 κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
 κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν
 εἰς τὸ κήρυγμα Ἰωᾶ^b καὶ ἰδοὺ,
 42 πλεῖον Ἰωᾶ ὧδε. Βασίλισσα νότον
 ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς
 γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν,
 ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
 ἀκοῦσαι τὴν σοφίαν Σολομῶνος^c καὶ
 ἰδοὺ, πλεῖον Σολομῶνος ὧδε.

ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

34 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός
 σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν^c ἔστιν· ἐπὰν δὲ
 35 πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. Σκόπει οὖν, μὴ τὸ φῶς
 36 τὸ ἐν σοὶ σκότος ἔσθιν. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν,
 μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν
 ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε.—

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα
 ἐξελθῇ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
 δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυ-
 44 σιν, καὶ οὐχ εὐρίσκει. Τότε λέγει·
 ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν
 ἐξῆλθον. Καὶ ἐλθὼν εὐρίσκει σχολά-
 ζοντα, σεσαρωμένον καὶ κεκοσμημένον.
 45 Τότε πορεύεται καὶ παραλαμβάνει
 μεθ' ἑαυτοῦ ἐπτά ἕτερα πνεύματα
 πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα
 κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα
 τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν
 πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ
 ταύτῃ τῇ πονηρᾷ.

αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωᾶ τοῦ
 30 προφήτου. Καθὼς γὰρ ἐγένετο Ἰωᾶς
 σημεῖον τοῖς Νινευῖταις,^a οὕτως ἔσται
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ
 ταύτῃ.—

32 Ἄνδρες Νινευῖ ἀναστήσονται ἐν
 τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης
 καὶ κατακρινοῦσιν αὐτήν, ὅτι με-
 τενόησαν εἰς τὸ κήρυγμα Ἰωᾶ^b καὶ
 31 ἰδοὺ, πλεῖον Ἰωᾶ ὧδε.—Βασίλισσα
 νότον ἐγερθήσεται ἐν τῇ κρίσει μετὰ
 τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ
 κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν
 περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
 Σολομῶνος^c καὶ ἰδοὺ, πλεῖον Σολο-
 33 μῶνος ὧδε.—Οὐδεὶς δὲ λύχνον ἄψας εἰς
 κρυπτὴν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον,

ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξελθῇ
 ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι'
 ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν,
 καὶ μὴ εὐρίσκον λέγει· ὑποστρέψω εἰς
 25 τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ
 ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κε-
 26 κοσμημένον. Τότε πορεύεται καὶ
 παραλαμβάνει ἐπτά ἕτερα πνεύματα
 πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα
 κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα
 τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν
 πρώτων.

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν
 ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ
 ὄχλου εἶπεν αὐτῷ· μακαρία ἡ κοιλία

28 ἡ βαστάσασά σε, καὶ μαστοί, οὓς ἐθήλασα· ἅντὸς δὲ εἶπε· μενούργε μακάριοι
 οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν.

^a 40 etc. Jon. 2, 1. [1, 17.]^b 41 etc. Jon. 3, 4. 5.^c 42 etc. 1 K. 10, 1 sq.

§ 50. The true Disciples of Christ his nearest relatives.—*Galilee.*

MATTH. XII. 46—50.

MARK III. 31—35.

LUKE VIII. 19—21.

46 Ἐπὶ δὲ αὐτοῦ λαλοῦν-
τος τοῖς ὄχλοις, ἰδοὺ,
ἡ μήτηρ καὶ οἱ ἀδελφοί
αὐτοῦ εἰστήκεισαν ἕξω,
ζητοῦντες αὐτῷ λαλῆ-

47σαι. Εἶπε δὲ τις αὐτῷ·
ἰδοὺ, ἡ μήτηρ σου καὶ
οἱ ἀδελφοί σου ἕξω
ἐστήκασι, ζητοῦντές σοι

48λαλῆσαι. Ὁ δὲ ἀπο-
κριθεὶς εἶπε τῷ εἰπόντι
αὐτῷ· τίς ἐστιν ἡ μήτηρ
μου, καὶ τίνες εἰσὶν οἱ

49ἀδελφοί μου; Καὶ ἐκ-
τείνας τὴν χεῖρα αὐτοῦ
ἐπὶ τοὺς μαθητὰς αὐ-
τοῦ εἶπεν· ἰδοὺ, ἡ μή-

50τηρ μου καὶ οἱ ἀδελφοί
μου. Ὅστις γὰρ ἂν ποιή-
σῃ τὸ θέλημα τοῦ πα-
τρὸς μου τοῦ ἐν οὐρανοῖς,
αὐτός μου ἀδελφὸς καὶ
ἀδελφὴ καὶ μήτηρ ἐστίν.

31 Ἐρχονται οὖν ἡ μήτηρ
αὐτοῦ καὶ οἱ ἀδελφοί
αὐτοῦ, καὶ ἕξω ἐστώτες
ἀπέστειλαν πρὸς αὐτὸν
32φωνοῦντες αὐτόν. Καὶ

ἐκάθητο ὁ ὄχλος περὶ αὐ-
τόν· εἶπον δὲ αὐτῷ·
ἰδοὺ, ἡ μήτηρ σου καὶ
οἱ ἀδελφοί σου ἕξω ζη-

33τοῦσί σε. Καὶ ἀπεκρί-
θη αὐτοῖς λέγων· τίς
ἐστὶν ἡ μήτηρ μου ἢ οἱ
ἀδελφοί μου;

34Καὶ
περιβλεψάμενος κύκλῳ
τοὺς περὶ αὐτὸν καθη-
μένους λέγει· ἴδε, ἡ μή-

50τηρ μου καὶ οἱ ἀδελφοί
μου. Ὅς γὰρ ἂν ποιήσῃ
τὸ θέλημα τοῦ Θεοῦ,
οὗτος ἀδελφός μου καὶ
ἀδελφὴ μου καὶ μήτηρ
ἐστί. ἢ

19 Παρεγένοντο δὲ πρὸς
αὐτὸν ἡ μήτηρ καὶ οἱ
ἀδελφοί αὐτοῦ, καὶ οὐκ
ἠδύναντο συντυχεῖν αὐ-
τῷ διὰ τὸν ὄχλον.

Καὶ
ἀπηγγέλλῃ αὐτῷ, λεγόν-
των· ἡ μήτηρ σου καὶ
οἱ ἀδελφοί σου ἐστήκασιν
ἕξω ἰδεῖν σε θέλοντες.

21 Ὁ δὲ ἀποκριθεὶς εἶπε
πρὸς αὐτούς·

μήτηρ μου
καὶ ἀδελφοί μου οὗτοί
εἰσιν οἱ τὸν λόγον τοῦ
Θεοῦ ἀκούοντες καὶ
ποιοῦντες αὐτόν.

§ 51. At a Pharisee's table, Jesus denounces woes against the Pharisees and others.—*Galilee.*

LUKE XI. 37—54.

37 Ἐν δὲ τῷ λαλῆσαι ἡρώτα αὐτὸν Φαρισαῖός τις, ὅπως ἀριστήσῃ παρ' αὐτῷ.
38 εἰσελθὼν δὲ ἀνέπεσεν. Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβα-
39 πτίσθη πρὸ τοῦ ἀρίστου. Εἶπε δὲ ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι
τὸ ἕξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἕσωθεν ὑμῶν γέμει
40 ἀρπαγῆς καὶ πονηρίας. Ἄφρονες, οὐχ ὁ ποιήσας τὸ ἕξωθεν καὶ τὸ ἕσωθεν
41 ἐποίησε; ἢ πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν
42 ἐστίν. Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ
πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ.
43 ταῦτα ἔδει ποιῆσαι, κακέεινα μὴ ἀφιέναι. Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγα-
πᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγο-
44 ραῖς. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρασαῖοι, ὑποκριταί· ὅτι ἐστὲ ὡς τὰ
μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.

LUKE XI.

45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς
 46 ὑβρίζεις. Ὁ δὲ εἶπε· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους
 47 φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς
 48 ὑμῶν ἀπέκτειναν αὐτούς. Ἄρα μαρτυρεῖτε καὶ συνενδοκεῖτε τοῖς ἔργοις τῶν
 49 πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ
 50 μνημεῖα. Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προ-
 51 φήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν, ἵνα ἐκζη-
 52 τηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχνύμενον ἀπὸ καταβολῆς κόσμου,
 53 ἀπὸ τῆς γενεᾶς ταύτης, ἵ ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου, τοῦ
 54 ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου.^a καὶ, λέγω ὑμῖν, ἐκζητηθή-
 55 σεται ἀπὸ τῆς γενεᾶς ταύτης. Οὐαί ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα
 56 τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε. Λέγον-
 57 τος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
 58 δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλεόνων, ἵ ἐνεδρεύοντες αὐτόν,
 59 ζητοῦντες θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

§ 52. Jesus discourses to his Disciples and the multitude.—Galilee.

LUKE XII. 1—59.

1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους,
 2 ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς
 3 ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. Οὐδὲν δὲ συγκεκαλνυμένον ἐστίν,
 4 ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. Ἄνθ' ὧν ὅσα ἐν τῇ
 5 σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς
 6 ταμίεισι, κηρυχθήσεται ἐπὶ τῶν δωματίων. Λέγω δὲ ὑμῖν τοῖς φίλοις μου· μὴ
 7 φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσό-
 8 τερόν τι ποιῆσαι. Ὑποδείξω δὲ ὑμῖν, τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ
 9 ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· καί, λέγω ὑμῖν, τοῦτον
 10 φοβήθητε. Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ
 11 ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ· ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν
 12 πᾶσαι ἡρίθμηνται. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. Λέγω
 13 δὲ ὑμῖν· πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς
 14 τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ
 15 ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων
 16 τοῦ Θεοῦ. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται
 17 αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. Ὅταν δὲ
 18 προσφύρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ
 19 μεριμνᾶτε, πῶς ἢ τί ἀπολογήσῃσθε ἢ τί εἴπητε· τὸ γὰρ ἅγιον πνεῦμα διδάξει
 20 ὑμᾶς ἐν αὐτῇ τῇ ᾧρᾳ, ἃ δεῖ εἰπεῖν.
 21 Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι

^a 51. Gen. 4, 8. 2 Chr. 24, 20 sq.

LUKE XII.

14 μετ' ἐμοῦ τὴν κληρονομίαν. Ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπε, τίς με κατέστησε
 15 δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Εἶπε δὲ πρὸς αὐτοὺς· ὁρᾶτε καὶ φυλάσσεσθε
 ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν
 16 ὑπαρχόντων αὐτοῦ. Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς λέγων· ἀνθρώπου τινὸς
 17 πλουσίου εὐφρόρῃσεν ἡ χώρα·¹ καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω; ὅτι
 18 οὐκ ἔχω πῶς συνάξω τοὺς καρπούς μου. Καὶ εἶπε· τοῦτο ποιήσω· καθελῶ μου
 τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά
 19 μου καὶ τὰ ἀγαθὰ μου,¹ καὶ ἐρῶ τῇ ψυχῇ μου· ψυχῇ, ἔχεις πολλὰ ἀγαθὰ κείμενα
 20 εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. Εἶπε δὲ αὐτῷ ὁ θεὸς· ἄφρον,
 ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τί νύ
 21 ται; Οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.
 22 Εἶπε δὲ πρὸς τοὺς μαθητάς αὐτοῦ· διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ
 23 ψυχῇ ὑμῶν, τί φάγητε, μηδὲ τῷ σώματι, τί ἐνδύσῃσθε. Ἡ ψυχὴ πλεῖόν ἐστι
 24 τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. Κατανοήσατε τοὺς κόρακας, ὅτι οὐ
 σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς
 25 τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. Τίς δὲ ἐξ ὑμῶν
 26 μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; Εἰ οὖν οὔτε
 27 ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; Κατανοήσατε τὰ κρίνα,
 πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει. λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ
 28 αὐτοῦ περιεβάλετο ὡς ἐν τούτων. Εἰ δὲ τὸν χόρτον ἐν τῷ ἁγρῷ σήμερον ὄντα
 καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσσι, πόσῳ μᾶλλον
 29 ὑμᾶς, ὀλιγόπιστοι. Καὶ ὑμεῖς μὴ ζητεῖτε, τί φάγητε ἢ τί πίητε, καὶ μὴ μετεωρίζε-
 30 σθε. Ταῦτα γὰρ πάντα τὰ ἐθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν,
 31 ὅτι χρῄζετε τούτων. Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα
 32 προστεθήσεται ὑμῖν. Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ
 33 ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε
 ἐλεημοσύνην. ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλει-
 34 πτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει. Ὅπου γάρ
 35 ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. Ἔστωσαν ὑμῶν αἱ
 36 ὀσφύες περιεζώσμεναι καὶ οἱ λύχνοι καιόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις
 προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα ἔλθοντος
 37 καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς
 ἐλθὼν ὁ κύριος εὕρησει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ
 38 ἀνακλιεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. Καὶ ἂν ἔλθῃ ἐν τῇ δευτέ-
 ρῃ φυλακῇ καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτω, μακάριοί· εἰσιν οἱ δοῦλοι
 39 ἐκεῖνοι. Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης, ποῖα ὥρα ὁ κλέπτῃς
 40 ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ. Καὶ
 ὑμεῖς οὖν γίνεσθε ἑτοιμοί, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
 41 Εἶπε δὲ αὐτῷ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ
 42 πρὸς πάντας; Εἶπε δὲ ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνι-
 μος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ
 43 σιτομέτριον; Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησει
 44 ποιοῦντα οὕτως. Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ κατα-

LUKE XII.

45 στήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξεται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ
 46 πίνειν καὶ μεθύσκεσθαι· ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνον ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ, καὶ ἐν ὧρᾳ, ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπί-
 47 στων θήσει. Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνούς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ
 48 ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς· ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρὰ αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν
 49 50 αὐτόν. Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω, εἰ ἤδη ἀνήφθῃ; Βάπτισμα
 51 δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι, ἕως οὗ τελεσθῇ; Δοκεῖτε, ὅτι εἰρήνην
 52 παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν. Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐν διαμεμερισμένοι, τρεῖς ἐπὶ δυοῖ καὶ δύο ἐπὶ τρισί.
 53 Διαμερισθήσεται πατὴρ ἐφ' υἱὸν καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατρὶ καὶ θυγάτηρ ἐπὶ μητρὶ, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.
 54 Ἐλεγε δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλονσαν ἀπὸ δυσμῶν,
 55 εὐθέως λέγετε· ὄμβρος ἔρχεται· καὶ γίνεται οὕτω. Καὶ ὅταν νότον πνέοντα,
 56 λέγετε· ὅτι καύσων ἔσται· καὶ γίνεται. Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ
 57 τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; Τί δὲ
 58 καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῶ τῷ πράκτορι, καὶ ὁ πράκτωρ σε
 59 βάλλῃ εἰς φυλακὴν. Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

§ 53. The slaughter of certain Galileans. Parable of the barren Fig-tree.—Galilee.

LUKE XIII. 1—9.

1 Παρῆσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων,
 2 ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυνσιῶν αὐτῶν. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς
 3 Γαλιλαίους ἔγινοντο, ὅτι τοιαῦτα πεπόνθασιν; Οὐχί, λέγω ὑμῖν· ἀλλ' ἔὰν μὴ
 4 μετανοῇτε, πάντες ὡσαύτως ἀπολείσθε. Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτοίς, δοκεῖτε, ὅτι οὗτοι ὀφει-
 5 6 λείται ἔγινοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; Οὐχί, λέγω ὑμῖν· ἀλλ' ἔὰν μὴ μετανοῇτε, πάντες ὁμοίως ἀπολείσθε. Ἐλεγε δὲ ταύτην τὴν παραβολὴν· σικκὴν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφντενιμένην·
 7 καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐκ εἶρεν. Εἶπε δὲ πρὸς τὸν ἀμπελουργόν· ἰδοὺ, τρία ἔτη ἐρχομαι ζητῶν καρπὸν ἐν τῇ σικκῇ ταύτῃ καὶ οὐκ εἰρίσκω· ἔκκοψον
 8 αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ; Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄσφες
 9 αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλλω κόπριαν· καὶ
 μὲν ποιήσῃ καρπόν· εἰ δὲ μήτε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

§ 54. Parable of the Sower.—Lake of Galilee: Near Capernaum?

MATTH. XIII. 1—23.

MARK IV. 1—25.

1 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ
Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ
2 τὴν θάλασσαν· καὶ συνήχθησαν πρὸς
αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς
τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ
πᾶς ὁ ὄχλος ἐπὶ τὸν

3 αἰγιαλὸν εἰστήκει. Καὶ
ἐλάλησεν αὐτοῖς πολλὰ
ἐν παραβολαῖς, λέγων·

ἰδοὺ, ἐξῆλθεν ὁ σπείρων
4 τοῦ σπείρειν. Καὶ ἐν
τῷ σπείρειν αὐτὸν ἃ μὲν
ἔπεσε παρὰ τὴν ὁδόν·
καὶ ἦλθε τὰ πετεινὰ καὶ
κατέφαγεν αὐτά.

5 Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώ-
δη, ὅπου οὐκ εἶχε γῆν
πολλήν· καὶ εὐθέως ἐξ-
ανέτειλε διὰ τὸ μὴ ἔχειν

6 βράθος γῆς· ἡλίον δὲ
ἀνατείλαντος ἐκαυμα-
τίσθη, καὶ διὰ τὸ μὴ
ἔχειν ῥίζαν ἐξηράνθη.

7 Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς
ἀκάνθας· καὶ ἀνέβησαν
αἱ ἄκανθαι καὶ ἀπέπνι-
ξαν αὐτά.

8 Ἄλλα δὲ
ἔπεσεν ἐπὶ τὴν γῆν τὴν
καλήν· καὶ ἐδίδον καρ-
πόν, ὃ μὲν ἑκατόν, ὃ δὲ
ἐξήκοντα, ὃ δὲ τριά-
κοντα.

9 Ὁ ἔχων ὦτα ἀκούειν, ἀ-
κουέτω.

10 Καὶ προσελθόντες οἱ 10

2 Καὶ ἐδίδασκεν αὐτοὺς
ἐν παραβολαῖς πολλὰ,
καὶ ἔλεγεν αὐτοῖς ἐν τῇ

3 διδαχῇ αὐτοῦ· ἰ ἀκούετε·
ἰδοὺ, ἐξῆλθεν ὁ σπείρων

4 τοῦ σπείραι. Καὶ ἐγένε-
το ἐν τῷ σπείρειν ὃ μὲν
ἔπεσε παρὰ τὴν ὁδόν,
καὶ ἦλθε τὰ πετεινὰ
[τοῦ οὐρανοῦ] καὶ κατέ-

5 φαγεν αὐτό. Ἄλλο δὲ
ἔπεσεν ἐπὶ τὸ πετρώδες,
ὅπου οὐκ εἶχε γῆν πολ-
λήν· καὶ εὐθέως ἐξανέ-
τειλε διὰ τὸ μὴ ἔχειν
6 βράθος γῆς· ἡλίον δὲ
ἀνατείλαντος ἐκαυμα-
τίσθη, καὶ διὰ τὸ μὴ
ἔχειν ῥίζαν ἐξηράνθη.

7 Καὶ ἄλλο ἔπεσεν εἰς τὰς
ἀκάνθας, καὶ ἀνέβησαν
αἱ ἄκανθαι καὶ συνέ-
πνιξαν αὐτό, καὶ καρπὸν

8 οὐκ ἔδωκε. Καὶ ἄλλο
ἔπεσεν εἰς τὴν γῆν τὴν
καλήν, καὶ ἐδίδον καρ-
πὸν ἀναβαίνοντα καὶ
αὐξάνοντα, καὶ ἔφερέν
ἐν τριάκοντα καὶ ἐν ἐξή-
κοντα καὶ ἐν ἑκατόν.

9 Καὶ ἔλεγεν [αὐτοῖς]·
ὁ ἔχων ὦτα ἀκούειν, ἀ-
κουέτω.

10 Ὅτε δὲ ἐγένετο κατα-

1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ
τὴν θάλασσαν· καὶ συνήχθη πρὸς
αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμ-
βάντα εἰς τὸ πλοῖον καθῆσθαι ἐν
τῇ θαλάσῃ· καὶ πᾶς ὁ ὄχλος
πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.

LUKE VIII. 4—18.

4 Συνιόντος δὲ ὄχλου
πολλοῦ καὶ τῶν κατὰ
πόλιν ἐπιπορευομένων
πρὸς αὐτόν, εἶπε διὰ
5 παραβολῆς· ἐξῆλθεν ὁ
σπείρων τοῦ σπείραι τὸν
σπόρον αὐτοῦ. καὶ ἐν
τῷ σπείρειν αὐτὸν ὃ μὲν
ἔπεσε παρὰ τὴν ὁδόν,
καὶ κατεπατήθη, καὶ τὰ
πετεινὰ τοῦ οὐρανοῦ
6 κατέφαγεν αὐτό. Καὶ
ἕτερον ἔπεσεν ἐπὶ τὴν
πέτραν, καὶ φυνὲν ἐξη-
ράνθη διὰ τὸ μὴ ἔχειν
ἰκμάδα.

7 Καὶ ἕτερον ἔπεσεν ἐν
μέσῳ τῶν ἀκανθῶν, καὶ
συμφυεῖσαι αἱ ἄκανθαι
ἀπέπνιξαν αὐτό.

8 Καὶ ἕτερον
ἔπεσεν εἰς τὴν γῆν τὴν
ἀγαθὴν, καὶ φυνὲν ἐποί-
ησε καρπὸν ἑκατοντα-
πλασίονα.

Ταῦτα λέγων ἐρώρει·
ὁ ἔχων ὦτα ἀκούειν, ἀ-
κουέτω.

9 Ἐπρωρίων δὲ αὐτὸν

MATTH. XIII.

MARK IV.

LUKE VIII.

μαθηταὶ εἶπον αὐτῷ·
 11 διὰ τί ἐν παραβολαῖς λα-
 λεῖς αὐτοῖς; Ὁ δὲ ἀπο-
 κριθεὶς εἶπεν αὐτοῖς·
 12 ὅτι ὑμῖν δέδοται γνῶναι
 τὰ μυστήρια τῆς βασι-
 λείας τῶν οὐρανῶν, ἐκεί-
 12 νους δὲ οὐ δέδοται. Ὅς-
 τις γὰρ ἔχει, δοθήσεται
 αὐτῷ, καὶ περισσευθή-
 13 σεται ἅπ' αὐτοῦ. Διὰ τοῦτο ἐν παραβο-
 λαῖς αὐτοῖς λαλῶ, ὅτι
 βλέποντες οὐ βλέπουσι καὶ ἀκούοντες οὐκ ἀκού-
 ουσιν, οὐδὲ συνιῶσι.
 14 Καὶ ἀναπληροῦνται αὐ-
 τοῖς ἡ προφητεία Ἡσαΐ-
 ου, ἡ λέγουσα·^α ἀκοῇ
 ἀκούσετε, καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.
 15 Ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκον-
 σαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλ-
 μοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι,
 16 καὶ ἰδῶμαι αὐτούς. Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι,
 17 καὶ τὰ ὧτα ὑμῶν, ὅτι ἀκούει. Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προ-
 φῆται καὶ δίκαιοι ἐπε-
 θύμησαν ἰδεῖν ἃ βλέ- 13
 πετε, καὶ οὐκ εἶδον· καὶ
 ἀκοῦσαι ἃ ἀκούετε, καὶ
 18 οὐκ ἤκουσαν. Ὑμεῖς οὖν 14
 ἀκούσατε τὴν παραβο-
 λὴν τοῦ σπειρόντος. 15
 19 Παντός ἀκούοντος τὸν
 λόγον τῆς βασιλείας, καὶ
 μὴ συνιέντος, ἔρχεται ὁ
 πονηρὸς καὶ ἀρπάζει τὸ
 ἐσπαρμένον ἐν τῇ καρ-
 δίᾳ αὐτοῦ· οὗτός ἐστιν
 ὁ παρὰ τὴν ὁδὸν σπα- 16
 20 ρεῖς. Ὁ δὲ ἐπὶ τὰ πε-
 τρώδη σπαρεῖς, οὗτός

μόνας; ἠρώτησαν αὐτὸν
 οἱ περὶ αὐτὸν σὺν τοῖς
 δώδεκα τὴν παραβολήν. 10
 11 Καὶ ἔλεγεν αὐτοῖς· ὑμῖν
 δέδοται γνῶναι τὸ μυσ-
 τήριον τῆς βασιλείας
 τοῦ Θεοῦ· ἐκείνοις δὲ
 τοῖς ἔξω ἐν παραβο-
 λαῖς τὰ πάντα γίνεται·
 12 ἵνα βλέποντες βλέπωσι
 καὶ μὴ ἴδωσι, καὶ ἀκοί-
 οντες ἀκούωσι καὶ μὴ
 συνιῶσι·^α μήποτε ἐπι-
 στρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.
 13 Καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν
 παραβολὴν ταύτην; καὶ
 πῶς πάσας τὰς παρα- 11
 14 βολὰς γνῶσεσθε; Ὁ
 σπείρων τὸν λόγον σπεί- 12
 15 ρει. Οὗτοι δὲ εἰσιν οἱ
 παρὰ τὴν ὁδόν, ὅπου
 σπείρεται ὁ λόγος, καὶ
 ὅταν ἀκούσωσιν, εὐθέως
 ἔρχεται ὁ σατανᾶς καὶ
 αἶρει τὸν λόγον τὸν ἐ-
 σπαρμένον ἐν ταῖς καρ- 16
 16 δαῖς αὐτῶν. Καὶ οὗ- 13
 τοί εἰσιν ὁμοίως οἱ ἐπὶ
 τὰ πετρώδη σπειρόμενοι,

οἱ μαθηταὶ αὐτοῦ λέ-
 γοντες, τίς εἴη ἡ παρα-
 βολὴ αὕτη· Ὁ δὲ εἶπεν·
 ὑμῖν δέδοται γνῶναι τὰ
 μυστήρια τῆς βασιλείας
 τοῦ Θεοῦ, τοῖς δὲ λοι-
 ποῖς ἐν παραβολαῖς,
 ἵνα βλέποντες μὴ βλέ-
 πωσι καὶ ἀκούοντες μὴ
 συνιῶσιν.^α
 ἵνα βλέποντες μὴ βλέ-
 πωσι καὶ ἀκούοντες μὴ
 συνιῶσιν.
 11 Ἔστι δὲ αὕτη ἡ παρα-
 βολή· ὁ σπόρος ἐστὶν ὁ
 λόγος τοῦ Θεοῦ. Οἱ δὲ
 παρὰ τὴν ὁδὸν εἰσὶν οἱ
 ἀκούοντες· εἴτα ἔρχεται
 ὁ διάβολος καὶ αἶρει τὸν
 λόγον ἀπὸ τῆς καρδίας
 αὐτῶν, ἵνα μὴ πιστεύ-
 σαντες σωθῶσιν.
 13 Οἱ δὲ ἐπὶ τῆς πέτρας,
 οἱ, ὅταν ἀκούσωσι, μετὰ
 χαρᾶς δέχονται τὸν λό-

^α 14 etc. Is. 6, 9, 10.

MATTH. XIII.

MARK IV.

LUKE VIII.

- ἔστιν ὁ τὸν λόγον ἀκού-
ων καὶ εὐθὺς μετὰ χα-
ρᾶς λαμβάνων αὐτόν.
21 οὐκ ἔχει δὲ ῥίζαν ἐν 17
ἑαυτῷ, ἀλλὰ πρὸς και-
ρὸς ἔστι· γενομένης δὲ
θλίψεως ἢ διωγμοῦ διὰ
τὸν λόγον, εὐθὺς σκαν-
22 δαλίζεται. Ὁ δὲ εἰς τὰς 18
ἀκάνθας σπαρεῖς, οὗτός
ἔστιν ὁ τὸν λόγον ἀκού-
ων, καὶ ἡ μέριμνα τοῦ
αἰῶνος τούτου καὶ ἡ 19
ἀπάτη τοῦ πλούτου
συμπνίγει τὸν λόγον·
καὶ ἄκαρπος γίνεται.
τὰ λοιπὰ ἐπιθυμία εἰς πορενόμεναι
συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος
23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν 20
καλὴν σπαρεῖς, οὗτός
ἔστιν ὁ τὸν λόγον ἀκού-
ων, καὶ συνιών· ὃς δὴ
καρποφορεῖ, καὶ ποιεῖ ὁ
μὲν ἑκατόν, ὁ δὲ ἐξή-
κοντα, ὁ δὲ τριάκοντα.
MARK IV.
21 Καὶ ἔλεγεν αὐτοῖς· μῆτι ὁ λύχνος 16
ἐρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ
ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν
22 λυχνίαν ἐπιτεθῇ; Οὐ γάρ ἐστὶ τι
κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ
ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φα-
23 νερὸν ἔλθῃ. Εἴ τις ἔχει ὅτα ἀκούειν,
24 ἀκουέτω. Καὶ ἔλεγεν αὐτοῖς· βλέ-
πετε, τί ἀκούετε. ἐν ᾧ μέτρω μετρεῖτε,
μετρηθήσεται ὑμῖν, καὶ προστεθήσε-
25 ται ὑμῖν τοῖς ἀκούουσιν. Ὅς γὰρ ἂν
ἔχη, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρ-
θρήσεται ἀπ' αὐτοῦ.
γον· καὶ οὗτοι ῥίζαν
οὐκ ἔχουσιν, οἱ πρὸς
καιρὸν πιστεύουσι καὶ
ἐν καιρῷ πειρασμοῦ ἀφί-
στανται.
Τὸ δὲ εἰς τὰς ἀκάνθας
πεσόν, οὗτοί εἰσιν οἱ ἀ-
κούσαντες, καὶ ὑπὸ με-
ριμῶν καὶ πλούτου καὶ
ἡδονῶν τοῦ βίου πορεν-
όμενοι συμπνίγονται καὶ
οὐ τελεσφοροῦσι.
Τὸ δὲ ἐν τῇ καλῇ γῇ,
οὗτοί εἰσιν, οἵτινες ἐν
καρδίᾳ καλῇ καὶ ἀγαθῇ
ἀκούσαντες τὸν λόγον
κατέχουσιν καὶ καρπο-
φοροῦσιν ἐν ὑπομοτῇ.
LUKE VIII.
Οὐδεὶς δὲ λύχνον ἄψας καλύπτει
αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθη-
σιν, ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα
οἱ εἰς πορενόμενοι βλέπωσι τὸ φῶς.
17 Οὐ γάρ ἐστὶ κρυπτόν, ὃ οὐ φανερόν
γενήσεται, οὐδὲ ἀπόκρυφον, ὃ οὐ γνω-
18 σθήσεται καὶ εἰς φανερόν ἔλθῃ. Βλέ-
πετε οὖν, πῶς ἀκούετε· ὃς γὰρ ἂν
ἔχη, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχη,
καὶ ὃ δοκεῖ ἔχειν ἀρ-
θρήσεται ἀπ' αὐτοῦ.

§ 55. Parable of the Tares. Other Parables.—Near Capernaum?

MATTH. XIII. 24—53.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὁμοιωθή ἡ βασιλεία τῶν οὐρα-
 25 νῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. Ἐν δὲ τῷ καθεύδειν
 τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐσπείρε ζιζάνια ἀπὸ μέσον τοῦ
 26 σίτου καὶ ἀπῆλθεν. Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησε, τότε
 27 ἐφάνη καὶ τὰ ζιζάνια. Προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον
 αὐτῷ· κύριε, οὐχὶ καλὸν σπέρμα ἐσπείρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζά-
 28 νια; Ὁ δὲ ἐφ' αὐτοῖς· ἐχθρὸς ἀνθρώπου τοῦτο ἐποίησεν. οἱ δὲ δούλοι εἶπον
 29 αὐτῷ· θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; Ὁ δὲ ἐφ'· οὐ· μήποτε συλλέ-
 30 γοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. Ἄφετε συναυξάνεσθαι
 ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς·
 συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας, πρὸς τὸ κατακαῦσαι
 αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

MARK IV. 26—34.

26 Καὶ ἔλεγεν· οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἔαν ἄνθρωπος βάλλῃ τὸν σπό-
 27 ρον ἐπὶ τῆς γῆς,¹ καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος
 28 βλαστάνῃ καὶ μηκύνῃται, ὡς οὐκ οἶδεν αὐτός. Ἀυτομάτῃ γὰρ ἡ γῆ καρποφορεῖ,
 29 πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. Ὅταν δὲ παραδῷ
 ὁ καρπός, εὐθὺς ἀποστέλλει τὸν
 δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

MATTH. XIII.

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς 30 Καὶ ἔλεγε· τίμι ὁμοιωσωμεν τὴν βα-
 λέγων· ὁμοία ἐστὶν ἡ βασιλεία τῶν σιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παρα-
 οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν 31 βολῇ παραβάλωμεν αὐτήν; Ὡς κόκ-
 ἀνθρώπου ἐσπείρει ἐν τῷ ἀγρῷ αὐ- 32 κων σινάπεως, ὅς, ὅταν σπαρῇ ἐπὶ τῆς
 32 τοῦ· ὁ μικρότερον μὲν ἐστὶ πάντων γῆς, μικρότερος πάντων τῶν σπερμά-
 τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, 32 των ἐστὶ τῶν ἐπὶ τῆς γῆς· καὶ ὅταν
 μεῖζον τῶν λαχάνων ἐστί, καὶ γίνεται σπαρῇ, ἀναβαίνει καὶ γίνεται πάντων
 δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ τῶν λαχάνων μεῖζων, καὶ ποιεῖ κλά-
 οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς 33 δους μεγάλους, ὥστε δύνασθαι ὑπὸ
 33 κλάδοις αὐτοῦ. Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· ὁμοία ἐστὶν ἡ
 βασιλεία τῶν οὐρανῶν ζύμη, ἣν λα- 34 βούσα γυνὴ ἐνέκρυπεν εἰς ἀλεύρου
 σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς
 ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἡδύ-
 35 παραβολῆς οὐκ ἐλάλει αὐτοῖς· ὅπως 34 ταρτο ἀκούειν. Χωρὶς δὲ παραβολῆς
 πληρωθῇ τὸ ῥήθην διὰ τοῦ προφήτου λέγοντος·² ἀνοίξω ἐν παραβολαῖς τὸ
 στόμα μου· ἐρεῦξομαι κεκρυμμένα
 ἀπὸ καταβολῆς κόσμου.

MATTH. XIII.

- 36 Τότε ἀφῆς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς. καὶ προσῆλθον
 αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων
 37 τοῦ ἀγροῦ. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὁ σπείρων τὸ καλὸν σπέρμα ἔστιν
 38 ὁ υἱὸς τοῦ ἀνθρώπου· ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί
 39 εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· ὁ δὲ
 40 ἔχθρος, ὁ σπείρας αὐτά, ἔστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντελεία τοῦ αἰῶνος
 41 ἐστιν· οἱ δὲ θερισταὶ ἄγγελοι εἰσιν. Ὡς περ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ
 42 κατακαίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. Ἀποστελεῖ ὁ
 43 υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας
 44 αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, καὶ βαλοῦσιν αὐ-
 45 τοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ βογγημὸς τῶν ὀδόν-
 46 των. Τότε οἱ δίκαιοι ἐκλάμψουσιν, ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν.
 47 ὁ ἔχων ὅτα ἀκούειν, ἀκοιnéτω. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
 48 ὡς ὁ ἀνθρώπος ἐκρύψε, καὶ ἀπὸ τῆς
 49 χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
 50 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ, ζητοῦντι καλοὺς
 51 μαργαρίτας· ὃς εὗρων ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα
 52 εἶχε, καὶ ἠγόρασεν αὐτόν. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγγήνῃ
 53 βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἣν, ὅτε ἐπλη-
 54 ρώσῃ, ἀναβιβάσαντες ἐπὶ τὸν αἰμαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς
 55 ἄγγεα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·
 56 ἔξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,
 57 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ
 58 βογγημὸς τῶν ὀδόντων.
- 51 Λέγει αὐτοῖς ὁ Ἰησοῦς· συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ· ναί, κύριε.
 52 Ὁ δὲ εἶπεν αὐτοῖς· διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν
 53 τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαν-
 54 ροῦ αὐτοῦ καινὰ καὶ παλαιά.
- 53 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκεῖθεν.

§ 56. Jesus directs to cross the Lake. Incidents. The Tempest stilled.—*Lake of Galilee.*

MATTH. VIII. 19—27.

MARK IV. 35—41.

LUKE VIII. 22—25. IX. 57—62.

- 18 Ἰδὼν δὲ ὁ Ἰησοῦς 35 Καὶ λέγει αὐτοῖς ἐν 22 Καὶ ἐγένετο ἐν μιᾷ
 πολλοὺς ὄχλους περὶ ἐκείνῃ τῇ ἡμέρᾳ ὀψίας τῶν ἡμερῶν, καὶ αὐτὸς
 αὐτόν· ἐκέλευσεν ἀπ- γενομένης· διέλθωμεν ἐνέβη εἰς πλοῖον καὶ οἱ
 ελθεῖν εἰς τὸ πέραν. εἰς τὸ πέραν. μαθηταὶ αὐτοῦ. καὶ
 εἶπε πρὸς αὐτούς· διέλθωμεν εἰς τὸ
 πέραν τῆς λίμνης·—

MATTH. VIII.

LUKE IX.

- 19 Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν 57 Ἐγένετο δὲ πορευομένων αὐτῶν
 αὐτῷ· διδάσκαλε, ἀκολουθίσω σοι, ἐν τῇ ὁδῷ, εἰπέ τις πρὸς αὐτόν·
 20 ὅπου ἂν ἀπέρχῃ. Καὶ λέγει αὐτῷ ἀκολουθίσω σοι, ὅπου ἂν ἀπέρχῃ,

MATTH. VIII.

LUKE IX.

ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσι καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πῶς τὴν κεφαλὴν κλίνῃ.
 21 Ἔτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
 22 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· ἀκολουθε μοι, καὶ ἄψες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκρούς.

58 κύριε. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσι καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πῶς τὴν κεφαλὴν κλίνῃ. Εἶπε δὲ πρὸς ἕτερον· ἀκολουθε μοι. ὁ δὲ εἶπε· κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· ἄψες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασι-

61 λεῖαν τοῦ Θεοῦ. Εἶπε δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.
 62 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

MATTH. VIII.

MARK IV.

LUKE VIII.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ, σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. Καὶ προσελθόντες, οἱ μαθηταὶ [αὐτοῦ] ἤγειραν αὐτὸν λέγοντες· κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. Καὶ λέγει αὐτοῖς· τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησε αὐτοῖς ἀνέμοις καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη μεγάλη.

36 Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτόν, ὥς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. Καὶ γίνεται λαῖλαψ ἀνέμον μετὰ γάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι. Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει σοι, ὅτι ἀπολλύμεθα; Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσῃ· σιώπα, πεφίμωσο. καὶ ἐκόπασεν

22 —καὶ ἀνέχθησαν. Πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαῖλαψ ἀνέμον εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνεον.
 24 Προσελθόντες δὲ διύγειραν αὐτὸν λέγοντες· ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλίδῳ τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.

ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.

40 Καὶ εἶπεν αὐτοῖς· τί δειλοί ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν; Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν, ὅτι

27 Οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· ποτα-

25 Εἶπε δὲ αὐτοῖς· πῶς ἔστιν ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν, ὅτι

MATTH VIII.

πὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ ;

MARK IV.

ἐστὶν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ ;

LUKE VIII.

καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ ;

§ 57. The two Demoniacs of Gadara.—S. E. coast of the Lake of Galilee.

MATTH. VIII. 28—34. IX. 1.

28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν, εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπῆντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

τοῖς μνήμασι· καὶ οὔτε ἄλύσεις οὐδεὶς ἠδύνατο αὐτὸν δῆσαι, ὁ δὲ διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἄλύσεσι δεδέσθαι καὶ διεσπασθαι ὑπὸ αὐτοῦ τὰς ἄλύσεις, καὶ τὰς πέδας συντετριφθαι· καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι. Καὶ διαπαντός, ἡμέρας καὶ ἡμέρας, ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν Ἰησοῦν

29 Καὶ ἰδοὺ, ἔκραξαν λέγοντες· τί ἡμῖν καὶ σοί, υἱὲ τοῦ Θεοῦ; ἦλθες ὥδε πρὸ καιροῦ βασανίσαι ἡμᾶς ;

8 σης. Ἐλέγε γὰρ αὐτῷ· ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

MARK V.

9 Καὶ ἐπηρώτα αὐτόν· τί σοι ὄνομα ; καὶ λέγει αὐτῷ· λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν. Καὶ παρεκάλει αὐτόν, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας.

MARK V. 1—21.

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν. Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπῆντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασι· καὶ οὔτε ἄλύσεις οὐδεὶς ἠδύνατο αὐτὸν δῆσαι, ὁ δὲ διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἄλύσεσι δεδέσθαι καὶ διεσπασθαι ὑπὸ αὐτοῦ τὰς ἄλύσεις, καὶ τὰς πέδας συντετριφθαι· καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι. Καὶ διαπαντός, ἡμέρας καὶ ἡμέρας, ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμε

καὶ προσεκίνησεν αὐτῷ, καὶ κρᾶζας φωνῇ μεγάλῃ εἶπε· τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου ; ὀρκίζω σε τὸν Θεόν, μὴ με βασανίσῃς. Ἐλέγε γὰρ αὐτῷ· ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συντηροῦμαι αὐτόν, καὶ ἐδεσμεῖτο ἄλύσεσι καὶ πέδαις φυλασσόμενος, καὶ διαρρήσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ

LUKE VIII. 26—40.

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἧτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπῆντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἰμάτιον οὐκ ἐνεδιδύσκετο καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.

28 Ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακρᾶζας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπε· τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου ; δέομαί σου, μὴ με βασανίσῃς. Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἔξελθεῖν ἀπὸ τοῦ

30 δαίμονος εἰς τὰς ἐρήμους. Ἐπηρώτα αὐτόν ὁ Ἰησοῦς λέγων· τί σοί ἐστιν ὄνομα ; ὁ δὲ εἶπε· λεγεὼν· ὅτι 31 δαιμόνια πολλὰ εἰσῆλθον εἰς αὐτόν. Καὶ παρεκάλει αὐτόν, ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἵαπελθεῖν.

MATTH. VIII.

MARK V.

LUKE VIII.

- 30 Ἦν δὲ μακρὰν ἀπ' αὐ- 11 Ἦν δὲ ἐκεῖ πρὸς τῷ 32 Ἦν δὲ ἐκεῖ ἀγέλη χοί-
τῶν ἀγέλη χοίρων πολ- ὄρει ἀγέλη χοίρων με- ρων ἱκανῶν βοσκομένων
31 λῶν βοσκομένη. Οἱ δὲ 12 γάλη βοσκομένη. Καὶ ἐν τῷ ὄρει· καὶ παρεκά-
δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκ- [πάντες] οἱ δαίμονες λουν αὐτόν, ἵνα ἐπιτρέ-
βάλλεις ἡμῶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν λέγοντες· πέμψον ἡμῶς ψη αὐτοῖς εἰς ἐκείνους
32 ἀγέλην τῶν χοίρων. Καὶ 13 αὐτοὺς εἰσελθόμεν. Καὶ εἰς ἐλθεῖν. καὶ ἐπέτρεψεν
εἶπεν αὐτοῖς· ὑπάγετε. αὐτοῖς εὐθέ- αὐτοῖς.
οἱ δὲ ἐξεληθόντες ἀπὴλ- ως ὁ Ἰησοῦς. καὶ ἐξε- 33 Ἐξεληθόντα
θον εἰς τὴν ἀγέλην τῶν τῶν πνεύματα τὰ δὲ τὰ δαιμόνια ἀπὸ τοῦ
χοίρων. καὶ ἰδοὺ, ὥρμη- ἀκάθαρτα εἰσῆλθον εἰς ἀνθρώπου εἰσῆλθον εἰς
σε πᾶσα ἡ ἀγέλη [τῶν τοὺς χοίρους, καὶ ὥρμη- τοὺς χοίρους, καὶ ὥρμη-
χοίρων] κατὰ τοῦ κρημ- σεν ἡ ἀγέλη κατὰ τοῦ σεν ἡ ἀγέλη κατὰ τοῦ
νοῦ εἰς τὴν θάλασσαν, κρημνοῦ εἰς τὴν θάλασ- κρημνοῦ εἰς τὴν λίμνην
καὶ ἀπέθανον ἐν τοῖς σαν (ἦσαν δὲ ὡς δις- καὶ ἀπεπνίγη.
ῦδασι.
33 Οἱ δὲ βόσκοντες 11 τῇ θαλάσῃ. Οἱ δὲ βό- 34 Ἰδόντες
ἔφυγον, καὶ ἀπελθόν- σκοντες αὐτοὺς ἔφυγον δὲ οἱ βόσκοντες τὸ γε-
τες εἰς τὴν πόλιν ἀπ- καὶ ἀπήγγειλαν εἰς τὴν γονὸς ἔφυγον καὶ ἀπήγ-
ήγγειλαν πάντα καὶ πόλιν καὶ εἰς τοὺς ἀ- γειλαν εἰς τὴν πόλιν καὶ
τὰ τῶν δαιμονιζομέ- γρους· καὶ ἐξῆλθον ἰδεῖν, 35 εἰς τοὺς ἀγρούς. Ἐξῆλ-
34 νων. Καὶ ἰδοὺ, πᾶσα 15 τί ἐστι τὸ γεγονός. Καὶ θον δὲ ἰδεῖν τὸ γεγονός,
ἡ πόλις ἐξῆλθεν εἰς ἐρχονται πρὸς τὸν Ἰη- καὶ ἦλθον πρὸς τὸν
συνάντησιν τῷ Ἰησοῦ· σοῦν, καὶ θεωροῦσι τὸν Ἰησοῦν καὶ εὗρον καθή-
δαιμονιζό- μενον τὸν ἄνθρωπον,
μενον καθήμενον καὶ ἱματι- ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει,
σμένον καὶ σφραγισμένον, τὸν ἱματισμένον καὶ σφραγισμένον παρὰ
ἐσχηκότα τὸν λεγεῶνα· καὶ ἐ- τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθη-
16 φοβήθησαν. Καὶ διηγήσαντο 36 σαν. Ἀπήγγειλαν δὲ αὐτοῖς καὶ
αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο οἱ ἰδόντες, πῶς ἐσώθη
τῷ δαιμονιζομένῳ, καὶ 37 ὁ δαιμονισθεὶς. Καὶ
καὶ ἰδόντες αὐτὸν παρ- 17 περὶ τῶν χοίρων. Καὶ ἠρώτησαν αὐτὸν ἅπαν
εκάλει, ὅπως μεταβῇ ἤρξαντο παρακαλεῖν αὐ- τὸ πλήθος τῆς περιχώ-
ἀπὸ τῶν ὀρίων αὐτῶν. τὸν ἀπελθεῖν ἀπὸ τῶν ρου τῶν Γαδαρητῶν
ὀρίων αὐ- ἀπελθεῖν ἀπ' αὐτῶν,
18 τῶν. Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτοὺς
παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν.
19 ἢ μετ' αὐτοῦ. Καὶ οὐκ ἀφῆκεν αὐτόν, 38 Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ
ἀλλὰ λέγει αὐτῷ· ὕπαγε εἰς τὸν οἶ- ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν
κόν σου πρὸς τοὺς σούς, καὶ ἀνάγγει- αὐτῷ. ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς

MARK V.

λον αὐτοῖς, ὅσα σοι ὁ κύριος πεποίηκε
20 καὶ ἡλέησέ σε. Καὶ ἀπῆλθε καὶ
ῥῆξαιτο κηρύσσειν ἐν τῇ Δεκαπόλει,
ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ
πάντες ἐθαύμαζον.

MATTH. IX.

1 Καὶ ἐμβὰς εἰς τὸ 21
πλοῖον διεπέρασε, καὶ
ῆλθεν εἰς τὴν ἰδίαν
πόλιν.

αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν.

MARK V.

Καὶ διαπεράσαντος 40
τοῦ Ἰησοῦ ἐν τῷ πλοίῳ
πάλιν εἰς τὸ πέραν, συν-
ῆχθη ὄχλος πολὺς ἐπ'
αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν.

LUKE VIII.

39 λέγων· ὑπόστρεφε εἰς τὸν οἶκόν σου
καὶ διηγοῦ, ὅσα ἐποίησέ σοι ὁ Θεός.
Καὶ ἀπῆλθε κατ' ὅλην τὴν πόλιν
κηρύσσων, ὅσα ἐποίησεν αὐτῷ ὁ
Ἰησοῦς.

LUKE VIII.

40 Ἐγένετο δὲ ἐν τῷ
ὑποστρέφει τὸν Ἰη-
σοῦν, ἀπεδέξατο αὐτὸν
ὁ ὄχλος· ἦσαν γὰρ πάν-
τες προσδοκῶντες αὐτόν.

§ 58. Levi's Feast.—Capernaum.

MATTH. IX. 10—17.

10 Καὶ ἐγένετο αὐτοῦ
ἀτακεμένον ἐν τῇ οἰ-
κίᾳ, καὶ ἰδού, πολλοὶ
τελῶναι καὶ ἁμαρτωλοὶ
ἐλθόντες συνανέκειντο
τῷ Ἰησοῦ καὶ τοῖς μα-
θηταῖς αὐτοῦ.

MARK II. 15—22.

15 Καὶ ἐγένετο ἐν τῷ
κατακεῖσθαι αὐτόν ἐν
τῇ οἰκίᾳ αὐτοῦ, καὶ πολ-
λοὶ τελῶναι καὶ ἁμαρ-
τωλοὶ συνανέκειντο τῷ
Ἰησοῦ καὶ τοῖς μαθη-
ταῖς αὐτοῦ· ἦσαν γὰρ
πολλοί, καὶ ἠκολούθη-

LUKE V. 29—39.

29 Καὶ ἐποίησε δοχὴν
μεγάλην Λευὶς αὐτῷ ἐν
τῇ οἰκίᾳ αὐτοῦ· καὶ
ἦν ὄχλος τελωνῶν πο-
λὺς καὶ ἄλλων, οἱ ἦσαν
μετ' αὐτῶν κατακείμε-
νοι.

11 Καὶ 16
ιδόντες οἱ Φαρισαῖοι
εἶπον τοῖς μαθηταῖς
αὐτοῦ· διὰ τί μετὰ τῶν
τελωνῶν καὶ ἁμαρτω-
λῶν ἐσθίει ὁ διδάσκα-
λος ὑμῶν;

Καὶ 16
σαὶ αὐτῷ. Καὶ οἱ γραμ-
ματεῖς καὶ οἱ Φαρισαῖοι
ιδόντες αὐτὸν ἐσθιόντα
μετὰ τῶν τελωνῶν καὶ
ἁμαρτωλῶν ἔλεγον τοῖς
μαθηταῖς αὐτοῦ· τί ὅτι
μετὰ τῶν τελωνῶν καὶ
ἁμαρτωλῶν ἐσθίει καὶ

17 πίνει; Καὶ ἀκούσας ὁ 31
Ἰησοῦς λέγει αὐτοῖς· οὐ
χρεῖαν ἔχουσιν οἱ ἰσχύ-
οντες ἰατροῦ, ἀλλ' οἱ
κακῶς ἔχοντες. οὐκ ἤλ-
θον καλέσαι δικαίους, 32
ἀλλὰ ἁμαρτωλοὺς [εἰς
μετάνοιαν].

12 Ὁ δὲ Ἰησοῦς ἀκούσας
εἶπεν αὐτοῖς. οὐ χρεῖαν
ἔχουσιν οἱ ἰσχύοντες
ἰατροῦ, ἀλλ' οἱ κακῶς
13 ἔχοντες. Πορευθέντες
δὲ μάθετε, τί ἐστίν·
ἔλεον θέλω καὶ οὐ θυ-
σίαν.* οὐ γὰρ ἤλθον
καλέσαι δικαίους, ἀλλ'
ἁμαρτωλοὺς [εἰς μετάνοιαν].

Καὶ ἀπο-
κριθεὶς ὁ Ἰησοῦς, εἶπε
πρὸς αὐτούς· Οὐ χρεῖ-
αν ἔχουσιν οἱ ὑγιαίνον-
τες ἰατροῦ, ἀλλ' οἱ κα-
κῶς ἔχοντες· οὐκ ἐλή-
λυθα καλέσαι δικαίους,
ἀλλὰ ἁμαρτωλοὺς εἰς
μετάνοιαν.

* 13. Hos. 6, 6. Comp. 1 Sam. 15, 22.

MARK II.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύον-

MATTH. IX.

τες. καὶ ἔρχονται καὶ

LUKE V.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες· διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύ-

15 ονσι; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος;

ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.

16 Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγράφον ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μίγῃ, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινοὺς, καὶ ἀμφοτέροι συντηροῦνται.

39 βλητέον, καὶ ἀμφοτέροι συντηροῦνται.

εὐθέως θέλει νέον· λέγει γάρ· ὁ παλαιὸς χρηστότερός ἐστιν.

λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι;

19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον μεθ' ἐαυτῶν ἔχουσι τὸν νυμφίον, οὐ

20 δύνανται νηστεύειν· ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν· ἐν ἐκείνῃ τῇ

21 ἡμέρᾳ. Οὐδεὶς ἐπίβλημα ῥάκους ἀγράφον ἐπιβάλλει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μίγῃ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον

22 σχίσμα γίνεται. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μίγῃ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.

33 Οἱ δὲ εἶπον πρὸς αὐτόν· διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πνικὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν;

34 Ὁ δὲ εἶπε πρὸς αὐτούς· μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ποιῆσαι νη-

35 στεύειν; Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

36 Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς· ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μίγῃ, καὶ τὸ καινὸν σχίσει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μίγῃ, ῥήξει ὁ νέος οἶνος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς

38 ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς

§ 59. The raising of Jairus' daughter. The woman with a bloody flux.—Capernaum.

MATTH. IX. 18—26.

MARK V. 22—43.

LUKE VIII. 41—56.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων

22 Καὶ ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγῶγων,

41 Καὶ ἰδοὺ, ἦλθεν ἀνὴρ, ᾧ ὄνομα Ἰάιριος, καὶ

MATTH. IX.

MARK V.

LUKE VIII.

εἰς ἐλθὼν προσεκύνει
αὐτῷ, λέγων· ὅτι ἡ θυ-
γάτηρ μου ἄρτι ἐτελεύ- 23
τησεν· ἀλλὰ ἐλθὼν ἐπί-
θες τὴν χεῖρά σου ἐπ'
αὐτήν, καὶ ζήσεται.

ὀνόματι Ἰάερος· καὶ
ιδὼν αὐτὸν πίπτει πρὸς
τοὺς πόδας αὐτοῦ, ἵ καὶ
παρεκάλει αὐτὸν πολλά,
λέγων· ὅτι τὸ θυγάτριόν
μου ἐσχάτως ἔχει· ἵνα 42
ἐλθὼν ἐπιθῇς αὐτῇ τὰς
χεῖρας, ὅπως σωθῇ· καὶ
ζήσεται. Καὶ ἀπῆλθε
μετ' αὐτοῦ, καὶ ἡκολού-
θει αὐτῷ ὄχλος πολὺς,
καὶ συνέθλιβον αὐτόν.

αὐτὸς ἄρχων τῆς συνα-
γωγῆς ὑπῆρχε· καὶ πε-
σὼν παρὰ τοὺς πόδας
τοῦ Ἰησοῦ παρεκάλει
αὐτὸν εἰσελθεῖν εἰς τὸν
οἶκον αὐτοῦ, ὅτι θυγά-
τηρ μονογενὴς ἦν αὐτῷ
ὡς ἐτῶν δώδεκα, καὶ
αὕτη ἀπέθνησκεν. ἐν
δὲ τῷ ὑπάγειν αὐτὸν οἱ
ὄχλοι συνέπνιγον αὐτόν.

19 Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἡκο-
λούθησεν αὐτῷ, καὶ οἱ
20 μαθηταὶ αὐτοῦ. Καὶ
ιδού, γυνὴ αἰμορροῦ- 25
οῦσα δώδεκα ἔτη,

Καὶ γυνὴ τις οὖσα ἐν 43
ρύσει αἵματος ἔτη δώ-
26 δεκα, ἵ καὶ πολλὰ πα-
θοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανή-
σασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν
ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον
27 ἐλθοῦσα, ἵ ἀκούσασα

Καὶ γυνὴ οὖσα ἐν ῥύσει
αἵματος ἀπὸ ἐτῶν δώ-
δεκα, ἥτις ἰατροῖς προσ-
αναλώσασα ὅλον τὸν
βίον οὐκ ἴσχυσεν ὑπ'
οὐδενὸς θεραπευθῆναι,

προσελθοῦσα ὀπισθεν,
ἤψατο τοῦ κρασπέδου
τοῦ ἱματίου αὐτοῦ.

περὶ τοῦ Ἰησοῦ, ἐλθοῦ- 44
σα ἐν τῷ ὄχλῳ ὀπισθεν,
ἤψατο τοῦ ἱματίου αὐ-
τοῦ. Ἐλέγε γάρ· ὅτι
κὰν τῶν ἱματίων αὐτοῦ
ἄψωμαι, σωθήσομαι.

ἵ προσελθοῦσα ὀπισθεν
ἤψατο τοῦ κρασπέδου
τοῦ ἱματίου αὐτοῦ·

21 Ἐλέγε γάρ ἐν ἑαυτῇ· 28
ἐὰν μόνον ἄψωμαι τοῦ
ἱματίου αὐτοῦ, σωθήσο-
μαι.—Καὶ ἐσώθη ἡ γυνὴ 29
ἀπὸ τῆς ὥρας ἐκείνης.—

Καὶ εὐθέως ἐξηράνθη ἡ
πηγὴ τοῦ αἵματος αὐτῆς,
καὶ ἔγνω τῷ σώματι, ὅτι

καὶ παραχρῆμα ἔστη ἡ
ρύσις τοῦ αἵματος αὐτῆς.

30 ἵαται ἀπὸ τῆς μάστιγος. Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγινούς
ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστρα- 45
φεῖς ἐν τῷ ὄχλῳ ἔλεγε· τίς μου ἤψατο

Καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ
ἀψάμενός μου; ἀρνούμενον

31 τῶν ἱματίων; Καὶ ἔλεγον αὐτῷ οἱ
μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον
συνθλίβοντά σε, καὶ λέγεις· τίς μου
32 ἤψατο; Καὶ περιβλέπετο ἰδεῖν τὴν 46
33 τοῦτο ποιήσασαν. Ἡ δὲ γυνὴ φοβη-
θεῖσα καὶ τρέμουσα, εἰδυῖα ὁ γέγονεν
ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ

δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ μετ'
αὐτοῦ· ἐπιστάτα, οἱ ὄχλοι συνέχουσίν
σε καὶ ἀποθλίβουσι, καὶ λέγεις· τίς
ὁ ἀψάμενός μου; Ὁ δὲ Ἰησοῦς εἶ-
πεν· ἤψατό μού τις· ἐγὼ γὰρ ἔγνω
47 δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ. Ἰδοῦ-

σα δὲ ἡ γυνή, ὅτι οὐκ
ἔλαθε, τρέμουσα ἦλθε
καὶ προσπεσοῦσα αὐτῷ,
δι' ἣν αἰτίαν ἤψατο αὐ-
τοῦ, ἀπήγγειλεν αὐτῷ
ἐνώπιον παντὸς τοῦ
λαοῦ, καὶ ὡς ἰάθη

MATTH. IX.

καὶ εἶπεν αὐτῷ πᾶσαν
34 τὴν ἀλήθειαν. Ὁ δὲ εἶ-
πεν αὐτῇ· θύγατερ, ἡ πί-
στις σου σέσωκέ σε· ὕπα-
γε εἰς εἰρήνην, καὶ ἴσθι
ὕγις ἀπὸ τῆς μάστιγος

22 Ὁ δὲ Ἰησοῦς ἐπιστρα-
φίς καὶ ιδὼν αὐτήν εἶ-
πε· θάρσει, θύγατερ· ἡ
πίστις σου σέσωκέ σε.—

MARK V.

LUKE VIII.

35 σου. Ἐν αὐτοῦ λαλοῦντος ἔρχονται 48 παραχοῆμα. Ὁ δὲ εἶπεν αὐτῇ·
ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες· θάρσει, θύγατερ· ἡ πίστις σου σέ-
ῶτι ἡ θυγάτηρ σου ἀπέθανε· τί ἐτι 49 σωκέ σε· πορεύου εἰς εἰρήνην. Ἐτι
36 σκύλλεις τὸν διδάσκαλον; Ὁ δὲ αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ
Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον τοῦ ἀρχισυναγώγου λέγων αὐτῷ· ὅτι
λαλούμενον, λέγει τῷ ἀρχισυναγώ-
τῇ θνήκεν ἡ θυγάτηρ

MATTH. IX.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὸν οἶκον τοῦ ἀρχι- 38 πίστετε.—Καὶ ἔρχεται 50 διδάσκαλον. Ὁ δὲ Ἰη-
εἰς τὴν οἰκίαν τοῦ ἄρ- 37 συναγώγου,—καὶ οὐκ σοῦς ἀκούσας ἀπεκρίθη
χοντος, ἀφῆκεν οὐδένα αὐτῷ μόνον πίστετε, καὶ σω-
συνακολουθῆσαι, εἰ μὴ 51 θήσεται. Ἐλθὼν δὲ εἰς
Πέτρον καὶ Ἰάκωβον τὴν οἰκίαν οὐκ ἀφῆκεν
καὶ Ἰωάννην τὸν ἀδελ- εἰσελθεῖν οὐδένα, εἰ μὴ
38 φὸν Ἰακώβου,—καὶ θεω- Πέτρον καὶ Ἰωάννην
ρεῖ θόρυβον, κλαίοντας καὶ Ἰάκωβον καὶ τὸν
καὶ ἀλαλάζοντας πολ- πατέρα τῆς παιδὸς καὶ
λά. Καὶ εἰσελθὼν λέγει 52 τὴν μητέρα. Ἐκλαιοι
αὐτοῖς· τί θορυβεῖσθε δὲ πάντες καὶ ἐκόπτον-
καὶ κλαίετε; τὸ παιδίον το αὐτήν· ὁ δὲ εἶπε·
οὐκ ἀπέθανεν, ἀλλὰ κα- μὴ κλαίετε· οὐκ ἀπέ-
θεύδει. Καὶ κατεγέλων 53 θανεν, ἀλλὰ καθεύδει.
αὐτοῦ. ὁ δὲ ἐκβαλὼν 54 Καὶ κατεγέλων αὐτοῦ
ἅπαντας παραλαμβάνει εἰδότες, ὅτι ἀπέθανεν.
τὸν πατέρα τοῦ παιδίου 54 Αὐτὸς δὲ ἐκβαλὼν ἔξω
καὶ τὴν μητέρα καὶ τοὺς πάντας
μετ' αὐτοῦ, καὶ εἰσπο-
ρεύεται ὅπου ἦν τὸ παι-
δίον [ἀνακείμενον]. Καὶ
κρατήσας τῆς χειρὸς τοῦ
καὶ κρατήσας
τῆς χειρὸς αὐτῆς ἐφώ-
νησε λέγων· ἡ παῖς, ἐ-

καὶ ἰδὼν τοὺς αὐλητάς καὶ τὸν ὄχλον
24 θορυβούμενον, ὁ λέγει 39 αὐτοῖς· ἀναχωρεῖτε· οὐ
γὰρ ἀπέθανε τὸ κορά-
σιον, ἀλλὰ καθεύδει.
καὶ κατεγέλων αὐτοῦ. 40
25 Ὅτε δὲ ἐξεβλήθη ὁ ὄχ-
λος, εἰσελθὼν ἐκράτησε
τῆς χειρὸς αὐτῆς· καὶ
ἡγέρθη τὸ κοράσιον.
26 Καὶ ἐξῆλθεν ἡ φήμη
αὕτη εἰς ὅλην τὴν γῆν
ἐκείνην.
41 δῖον [ἀνακείμενον]. Καὶ
κρατήσας τῆς χειρὸς τοῦ
παιδίου λέγει αὐτῇ· ταλιθὰ κοῦμι· ὃ
ἐστὶ μεθερμηνεύμενον· τὸ κοράσιον,
42 σοὶ λέγω, ἔγειραι. Καὶ εὐθέως ἀνέστη
τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ
ἑτῶν δώδεκα. καὶ ἐξέστησαν ἐκστά-
43 σει μεγάλῃ. Καὶ διεστείλατο αὐτοῖς
πολλά, ἵνα μηδεὶς γινῶ τοῦτο· καὶ
εἶπε δοθῆναι αὐτῇ φαγεῖν.

55 γείρον. Καὶ ἐπέστρεψε τὸ πνεῦμα
αὐτῆς, καὶ ἀνέστη παραχοῆμα. καὶ
56 διέταξεν αὐτῇ δοθῆναι φαγεῖν. Καὶ
ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ
παρήγγειλεν αὐτοῖς μηδεὶ εἰπεῖν τὸ
γεγονός.

§ 60. Two blind men healed, and a dumb spirit cast out.—*Capernaum?*

MATTH. IX. 27—34.

27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες
28 καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ. Ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον
αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε, ὅτι δύναμαι τοῦτο ποιῇ-
29 σαι; λέγουσιν αὐτῷ· ναί, κύριε. Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων·
30 κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. Καὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί.
31 καὶ ἐνεβρομήσατο αὐτοῖς ὁ Ἰησοῦς λέγων· ὁρᾶτε, μηδεὶς γνωσκέτω. Οἱ
δὲ ἐξεληθόντες διεφύμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκεῖνῃ.
32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφόν, δαμονιζό-
33 μενον. Καὶ ἐκβληθέντος τοῦ δαμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ
34 ὄχλοι, λέγοντες· [ὅτι] οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. Οἱ δὲ Φαρισαῖοι
ἐλεγον· ἐν τῷ ἄρχοντι τῶν δαμονίων ἐκβάλλει τὰ δαμόνια.

§ 61. Jesus again at Nazareth, and again rejected.

MARK VI. 1—6.

1 Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολου-
MATTH. XIII. 51—53. θοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
54 Καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ 2 Καὶ γενομένον σαββάτου ἤρξατο ἐν
ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ
αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτοὺς ἀκούοντες ἐξεπλήσσοντο λέγοντες·
καὶ λέγειν· πόθεν τούτῳ ἡ σοφία 3 πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σο-
55 αὕτη καὶ αἱ δυνάμεις; Οὐχ οὗτός ιφία ἡ δοθεῖσα αὐτῷ; καὶ δυνάμεις
ἐστὶν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ τοιαῦται, διὰ τῶν χειρῶν αὐτοῦ γί-
μήτηρ αὐτοῦ λέγεται Μαριὰμ; καὶ οἱ 3 νονται. Οὐχ οὗτός ἐστιν ὁ τέκτων,
ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς ὁ υἱὸς Μαρίας; ἀδελφὸς δὲ Ἰακώβου
56 καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελ- καὶ Ἰωσὴ καὶ Ἰούδα καὶ Σίμωνος;
φαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε
57 πόθεν οὖν τούτῳ ταῦτα πάντα; Καὶ πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν
ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς 4 αὐτῷ. Ἐλεγε δὲ αὐτοῖς ὁ Ἰησοῦς·
εἶπεν αὐτοῖς· οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ
ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγ- ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγ-
58 καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ 5 γενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ
ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν
τῇ ἀπιστίᾳ αὐτῶν. ποιῆσαι, εἰ μὴ ὀλίγοις ἁρμόστοις
6 ἐπιθεὶς τὰς χεῖρας ἐθεράπευσε. Καὶ ἐθαύμαζε διὰ τὴν
ἀπιστίαν αὐτῶν.—

§ 62. A third circuit in Galilee. The Twelve instructed and sent forth.—Galilee.

ΜΑΤΤΗ. ΙΧ. 35—38. Χ. 1, 5—42. ΧΙ. 1.

ΜΑΡΚ. VI. 6—13.

- 35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θε-
 36 ραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν [ἐν τῷ λαῷ]. Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι, ὥσεί πρόβατα
 37 μὴ ἔχοντα ποιμένα. Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· ὁ μὲν θεισμός πολὺς, οἱ
 38 δὲ ἐργάται ὀλίγοι· ἰδεῖτε οὖν τοῦ κυρίου τοῦ θηρισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θειρισμὸν αὐτοῦ.

MARK VI.

LUKE IX. 1—6.

- X. 1 Καὶ προσκαλεσάμε- 7 Καὶ προσκαλεῖται 1 Συνακαλεσάμενος δὲ
 ρος τοὺς δώδεκα μαθη- τοὺς δώδεκα, καὶ ἤρ- τοὺς δώδεκα [μαθη-
 τὰς αὐτοῦ ἔδωκεν αὐ- ξατο αὐτοὺς ἀποστελ- τὰς αὐτοῦ] ἔδωκεν αὐ-
 τοῖς ἐξουσίαν πνευμά- λειν δύο δύο, καὶ ἐδί- τοῖς δύναμιν καὶ ἐξου-
 των ἀκαθάρτων, ὥστε δου αὐτοῖς ἐξουσίαν σίαν ἐπὶ πάντα τὰ
 ἐκβάλλειν αὐτὰ καὶ θε- τῶν πνευμάτων τῶν δαιμόνια καὶ νόσους
 ραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.— 2 Θεραπεύειν. Καὶ ἀπέ-
 5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγ- στειλεν αὐτοὺς κηρύσ-
 γεῖλας αὐτοῖς, λέγων· εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, σειν τὴν βασιλείαν τοῦ
 6 καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσελθῇτε· πορεύεσθε θεοῦ καὶ ἰᾶσθαι τοὺς
 δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου ἀσθενούντας.
 7 Ἰσραὴλ. Πορευόμενοι δὲ κηρύσσετε λέγοντες· ὅτι ἤγγικεν
 8 ἡ βασιλεία τῶν οὐρανῶν. Ἀσθενούντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.
 9 Μὴ κτήσησθε χρυσὸν 8 Καὶ παρήγγειλεν αὐτοῖς, 3 Καὶ εἶπε πρὸς αὐτούς·
 μηδὲ ἄργηρον μηδὲ χαλ- ἵνα μηδὲν αἰρῶσιν εἰς μηδὲν αἰρετε εἰς τὴν
 κόν· εἰς τὰς ζώνας ὑμῶν, ὁδόν, εἰ μὴ ῥάβδον μό- ὁδόν, μήτε ῥάβδον μήτε
 10 ἢ μὴ πήραν εἰς ὁδὸν μηδὲ πον· μὴ πήραν, μὴ ἄρ- πῆραν μήτε ἄρτον μήτε
 δύο χιτῶνας μηδὲ ὑποδή- τον, μὴ εἰς τὴν ζώνην ἀργύριον μήτε ἀνὰ δύο
 ματα μηδὲ ῥάβδον ἄξιος χιτῶνας ἔχειν.
 9 χαλκόν· ἄλλ' ὑποδεδε-
 μένους σανδάλια· καὶ
 11 αὐτοῦ ἐστιν. Εἰς ἣν δ' μὴ ἐνδύσῃσθε δύο χιτῶ-
 ἄν πόλιν ἢ κώμην εἰσελ- 10 νας. Καὶ ἔλεγεν αὐ-
 θῇτε, ἐξετάσατε, τίς ἐν τοῖς· ὅπου ἐὰν εἰσελθῇ- 4 Καὶ εἰς ἣν ἂν οἰκίαν
 αὐτῇ ἄξιός ἐστι· κακεῖ τε εἰς οἰκίαν, ἐκεῖ μένετε εἰσελθῇτε, ἐκεῖ
 μέναιτε ἕως ἂν ἐξέλ- ἕως ἂν ἐξέλθῃτε ἐκεῖθεν. καὶ ἐκεῖθεν ἐξέρχεσθε.
 12 θῇτε. Εἰσερχόμενοι δὲ
 13 εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. Καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἁγία, ἐλθέτω ἡ
 εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾗ ἁγία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς· ἐπιστρα-

MATTH. X.

MARK VI.

LUKE IX.

- 14 φήτω. Καὶ ὃς ἐὰν μὴ 11 Καὶ ὅσοι ἂν μὴ δέξων- 5 Καὶ ὅσοι ἂν μὴ δέξωνται
δέξῃται ὑμᾶς μηδὲ ἀκού- ται ὑμᾶς μηδὲ ἀκού- ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς
σῃ τοὺς λόγους ὑμῶν, ἐξ- σωσιν ὑμῶν, ἐκπορευό- πόλεως ἐκείνης καὶ τὸν
ερχόμενοι τῆς οἰκίας ἢ μενοι ἐκεῖθεν ἐκτινά- κοριορτὸν ἀπὸ τῶν πο-
τῆς πόλεως ἐκείνης ἐκ- ξατε τὸν χοῦν τὸν ὑπο- δῶν ὑμῶν ἀποτινάξατε
τινάξατε τὸν κοριορτὸν κάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον ἐπ' αὐτούς.
15 τῶν ποδῶν ὑμῶν. Ἀμὴν εἰς μαρτύριον αὐτοῖς.
λέγω ὑμῖν, ἀνεκτό- [ἄμην λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις
τερον ἔσται γῇ Σο- ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.]
δόμων καὶ Γομόρρων ἐν
16 ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν
μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστρεφαί.
17 Προςέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια,
18 καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας
δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς
19 ἔθνεσιν. Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε, πῶς ἢ τί λαλήσητε·
20 δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ᾧρᾳ, τί λαλήσετε· ὁ γὰρ ὑμεῖς ἐστε οἱ
21 λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. Παραδώσει
δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα
22 ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ
23 τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Ὅταν δὲ διώκωσιν
ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην. Ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ
24 τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Οὐκ ἔστι
25 μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. Ἀρκετὸν τῷ
μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ.
εἰ τὸν οἰκοδεσπότην Βεελζεβοῦλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακούς αὐτοῦ;
26 Μὴ οὖν φοβηθῇτε αὐτούς. οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται,
27 καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. Ὁ λέγων ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί·
28 καὶ ὁ εἰς τὸ οὐδὲ ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. Καὶ μὴ φοβεῖσθε ἀπὸ
τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε
29 δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεένῃ. Οὐχὶ δύο
στρουθία ἄσασαρίον πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ
30 πατρὸς ὑμῶν· ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ.
31 32 Μὴ οὖν φοβηθῇτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. Πᾶς οὖν ὅστις
ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν αὐτῷ
33 ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς· ὅστις δ' ἂν ἀρνήσῃται με ἔμπρο-
σθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
34 οὐρανοῖς. Μὴ νομίσῃτε, ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν
35 εἰρήνην, ἀλλὰ μάχαιραν. Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς
αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς
36 37 αὐτῆς· καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.^a Ὁ φιλῶν πατέρα ἢ μη-

^a 36. Comp. Mic. 7, 6.

MATTH. X.

τέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ
 38 ἔστι μου ἄξιος· καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω
 39 μου, οὐκ ἔστι μου ἄξιος. Ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ
 40 ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐτήν. Ὁ δεχόμενος ὑμᾶς ἐμὲ
 41 δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. Ὁ δεχόμενος
 προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος
 42 δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται. Καὶ ὃς ἐὰν ποτίσῃ ἓνα τῶν
 μικρῶν τούτων ποτήριον ψυχροῦ ὕδατος εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ
 μὴ ἀπωλέσῃ τὸν μισθὸν αὐτοῦ.

XI. 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα μαθηταῖς αὐτοῦ,
 μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

MARK VI.

LUKE IX.

12 Καὶ ἐξελθόντες ἐκήρυσσον, ἵνα με- 6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς
 13 τανοήσωσι· καὶ δαιμόνια πολλὰ κώμας εὐαγγελιζόμενοι καὶ θερα-
 ἐξέβαλλον· καὶ ἤλειπον ἑλαίῳ πολ- πεύοντες πανταχοῦ.

λοὺς ἀρρώστους καὶ ἐθεράπευον.

§ 63. Herod holds Jesus to be John the Baptist, whom he had just before beheaded.—
Galilee? Perea.

MATTH. XIV. 1, 2, 6—12.

MARK VI. 14—16, 21—29.

LUKE IX. 7—9.

1 Ἐν ἐκείνῳ τῷ καιρῷ 14 ἦκουσεν Ἡρώδης ὁ τε-
 ἦκουσεν Ἡρώδης ὁ τε-
 2 τράρχης τὴν ἀκοὴν Ἰη-
 σοῦ, καὶ εἶπε τοῖς παι-
 σὶν αὐτοῦ· οὗτός ἐστιν
 Ἰωάννης ὁ βαπτιστής·
 αὐτὸς ἠγέρθη ἀπὸ τῶν
 νεκρῶν, καὶ διὰ τοῦτο
 αἱ δυνάμεις ἐνεργοῦσιν
 ἐν αὐτῷ.—

16 προφητῶν. Ἀκούσας δὲ ὁ Ἡρώδης
 εἶπεν· ὅτι ὃν ἐγὼ ἀπεκεφά-
 λισα Ἰωάννην, οὗτός ἐστιν·
 αὐτὸς ἠγέρθη ἐκ νεκρῶν.—

7 Ἦκουσε δὲ Ἡρώδης
 ὁ τετράρχης τὰ γινόμενα
 ὑπ' αὐτοῦ πάντα, καὶ
 διηπόρει διὰ τὸ λέγε-
 σθαι ὑπὸ τινων, ὅτι
 Ἰωάννης ἐγήγερται ἐκ
 8 νεκρῶν, ὑπὸ τινων δέ,
 ὅτι Ἡλίας ἐφάνη, ἄλ-
 λων δέ, ὅτι προφήτης
 εἷς τῶν ἀρχαίων ἀνέστη.
 9 Καὶ εἶπεν Ἡρώδης·
 Ἰωάννην ἐγὼ ἀπεκεφά-
 λισα· τίς δὲ ἐστιν οὗτος,
 περὶ οὗ ἐγὼ ἀκούω τοιαῦτα;
 καὶ ἐζήτει ἰδεῖν αὐτόν.

MARK VI.

6 Γενεσίων δὲ ἀγομένων 21 Καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς
 τοῦ Ἡρώδου ὠρχήσατο
 ἢ θυγατρὶ τῆς Ἡρω-
 διάδος ἐν τῷ μέσῳ, καὶ 22 καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας,
 7 ἤρесе τῷ Ἡρώδῃ· ὅθεν καὶ ὀρχησαμένης καὶ ἀρσεάσης τῷ Ἡρώδῃ καὶ τοῖς
 μεθ' ὅρκου ὡμολόγησεν συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· αἰ-

MATTH. XIV.

MARK VI.

- αὐτῇ δοῦναι, ὃ ἐὰν αἰ- 23 τησὸν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί. Καὶ ὥμο-
 8 τήσεται. Ἡ δὲ προβι- σεν αὐτῇ· ὅτι, ὃ ἐὰν με αἰτήσῃς, δώσω σοὶ ἕως ἡμί-
 24 βασθεῖσα ὑπὸ τῆς μη- σους τῆς βασιλείας μου. Ἡ δὲ ἐξελθοῦσα εἶπε τῇ
 τρὸς αὐτῆς, δός μοι, μητρὶ αὐτῆς· τί αἰτήσομαι; ἡ δὲ εἶπε· τὴν κεφαλὴν
 25 φησὶν, ὥδε ἐπὶ πίνακι Ἰωάννου τοῦ βαπτιστοῦ. Καὶ εἰσελθοῦσα εὐθέως
 τὴν κεφαλὴν Ἰωάννου μετὰ σπουδῆς πρὸς τὸν βασιλεῖα ἡτήσατο λέγουσα·
 9 τοῦ βαπτιστοῦ. Καὶ θέλω, ἵνα μοι δῷς ἑξαιτῆς ἐπὶ πίνακι τὴν κεφαλὴν
 ἐλνπήθῃ ὁ βασιλεὺς· 26 Ἰωάννου τοῦ βαπτιστοῦ. Καὶ περὶ λνπος γενόμενος
 διὰ δὲ τοὺς ὅρκους καὶ ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμέ-
 27 τοὺς· συνανακειμένους 27 νους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. Καὶ εὐθέως ἀπο-
 10 ἐκέλευσε δοθῆναι. Καὶ στείλας ὁ βασιλεὺς σπεκουλάτωρα ἐπέ-
 πέμψας ἀπεκεφάλισε τὸν Ἰωάν- ταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.
 11 νην ἐν τῇ φυλακῇ. Καὶ ἠνέχθη ἡ 28 Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν
 κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη ἐν τῇ φυλακῇ· καὶ ἤνεγκε τὴν κεφα-
 12 τῇ. Καὶ προσελθόντες οἱ μαθη- λὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐ-
 29 τὰ αὐτοῦ ἦσαν τὸ σῶμα καὶ ἔθαψαν τὴν τῷ κορασίῳ, καὶ τὸ κοράσιον
 αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ
 Ἰησοῦ. ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦσαν τὸ πτώμα αὐτοῦ καὶ ἔθη-
 καν αὐτὸ ἐν μνημείῳ.

§ 64. The Twelve return, and Jesus retires with them across the Lake. Five thousand are fed.—*Capernaum. N. E. coast of the Lake of Galilee.*

MARK VI. 30—44.

LUKE IX. 10—17.

- 30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς 10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
 τὸν Ἰησοῦν καὶ ἀπήγγειλαν αὐτῷ διηγήσαντο αὐτῷ ὅσα ἐποίησαν.—
 πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα
 31 ἐδίδαξαν. Καὶ εἶπεν αὐτοῖς· δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον
 καὶ ἀναπαύεσθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ
 οὐδὲ φραγεῖν ἠνέκαιρον.

MATTH. XIV. 13—21.

MARK VI.

LUKE IX.

JOHN VI. 1—14.

- 13 Καὶ ἀκούσας ὁ 32 Καὶ ἀπῆλθον εἰς 10 — Καὶ παραλα- 1 Μετὰ ταῦτα ἀπ-
 Ἰησοῦς ἀνεχώρη- ἔρημον τόπον τῷ βῶν αὐτοὺς ὑπε- ἦλθεν ὁ Ἰησοῦς
 σεν ἐκεῖθεν ἐν πλοίῳ κατ' ἰδίαν. χώρησε κατ' ἰδίαν πέραν τῆς θα-
 πλοῖῳ εἰς ἔρημον 33 Καὶ εἶδον αὐτοὺς εἰς τόπον ἔρημον λάσσης τῆς Γαλι-
 τόπον κατ' ἰδίαν. ὑπάγοντας [οἱ ὄχ- λου], καὶ ἐπείγνω- λείας, τῆς Τιβε-
 καὶ ἀκούσαντες οἱ 2 ὄχλοι ἠκολούθη- σαν [αὐτὸν] πολ- λούθει αὐτῷ ὄχ-
 34 ὄχλοι ἠκολούθη- 35 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- λος πολὺς, ὅτι
 σαν αὐτῷ περὶ 36 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 ἀπὸ τῶν πόλεων. 37 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 38 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 39 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 40 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 41 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 42 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 43 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 44 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 45 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 46 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 47 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 48 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 49 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 50 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 51 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 52 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 53 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 54 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
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 58 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 59 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
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 61 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 62 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 63 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 64 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 65 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 66 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 67 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 68 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 69 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 70 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 71 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 72 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 73 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 74 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
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 76 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 77 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 78 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 79 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 80 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 81 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 82 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 83 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 84 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 85 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
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 88 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 89 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 90 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 91 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 92 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 93 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 94 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 95 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 96 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 97 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 98 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 99 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ
 100 ὄχλοι ἠκολούθησαν [αὐτὸν] πολ- ἑώρων [αὐτοῦ] τὰ

JOHN VI.

4 σοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορ-

MATTH. XIV.

MARK VI.

LUKE IX.

τῇ τῶν Ἰουδαίων.

14 Καὶ ἐξελθὼν 24 Καὶ ἐξελθὼν 11—Καὶ δεξάμενος 5 Ἐπάρας οὖν ὁ
[ὁ Ἰησοῦς] εἶδε εἶδεν [ὁ Ἰησοῦς] αὐτοὺς ἐλάλει αὐ- Ἰησοῦς τοὺς ὁφ-
πολὺν ὄχλον· καὶ πολὺν ὄχλον, καὶ τοῖς περὶ τῆς βα- θαλμοὺς καὶ θε-
ἐσπλαγχνίσθη ἐπ' ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν καὶ τοὺς χρεῖαν ασάμενος, ὅτι πο-
αὐτοῖς, καὶ ἐθε- ὡς πρόβατα μὴ ἔχοντα ποιμένα· αὶ λὺς ὄχλος ἐρχε-
ράπευσε τοὺς ἀρ- ἔχοντα ποιμένα· αὶ λὺς ὄχλος ἐρχε-
ρώστους αὐτῶν. καὶ ἤρξατο διδά- σκειν αὐτοὺς πολ- ται πρὸς αὐτόν,

35 λά. Καὶ ἤδη ὥρας 12

Ἡ δὲ

15 Ὁψίας δὲ γενομέ- πολλῆς γενομένης ἡμέρα ἤρξατο κλί-
νης προσῆλθον προσελθόντες αὐ- νειν· προσελθόν-
αὐτῷ οἱ μαθηταὶ τῷ οἱ μαθηταὶ τες δὲ οἱ δώδεκα
αὐτοῦ λέγοντες· αὐτοῦ λέγονσιν· εἰπον αὐτῷ· ἀπό-
ἐρημός ἐστιν ὁ τό- ὅτι ἐρημός ἐστιν λυσον τὸν ὄχλον, λέγει πρὸς τὸν
πος καὶ ἡ ὥρα ὁ τόπος καὶ ἡδη ἵνα ἀπελθόντες Φίλιππον· πόθεν
ἡδη παρήλθεν· 6 ὥρα πολλή· ἀπό- οὐτοῖς; Τοῦτο δὲ ἀγοράσωμεν ἄρ-
ἀπόλυσον τοὺς εἰς τὰς κύκλω ἀ- τους, ἵνα φάγωσιν
ὄχλους, ἵνα ἀπελ- λυσοὺς αὐτούς, ἵνα φάγωσιν
θόντες εἰς τὰς τοὺς κύκλω ἀ- οὐτοῖς; Τοῦτο δὲ
κώμας ἀγοράσω- γρονὺς καὶ κώμας πειράζων
σιν ἐαυτοῖς βρώ- ἀγοράσωσιν ἐαυ- αὐτόν· αὐτὸς γὰρ
ματα· τοῖς ἄρτους· τί ἔσμεν. ἡδε, τί ἐμελλε

16 Ὁ δὲ Ἰησοῦς 37 ἔχουσιν. Ὁ δὲ ἀ- 13 Εἶπε δὲ πρὸς
εἶπεν αὐτοῖς· οὐ ποκριθεὶς εἶπεν αὐτούς· δότε αὐ-
χρεῖαν ἔχουσιν ἀπ- αὐτοῖς· δότε αὐ- τοῖς ἡμεῖς φαγεῖν.
ελθεῖν· δότε αὐ- τοῖς ἡμεῖς φαγεῖν. οἱ δὲ εἶπον· οὐκ
τοῖς ἡμεῖς φαγεῖν. καὶ λέγουσιν αὐ- εἰσὶν ἡμῖν πλεῖον
τῷ· ἀπελθόντες ἢ πέντε ἄρτοι καὶ ἰχθύες δύο, εἰ μή-
ἀγοράσωμεν δη- τι πορευθέντες 8 βη. Λέγει αὐτῷ εἰς
ναρίων διακοσίων ἔχοντες, καὶ δώ- ἡμεῖς ἀγοράσω- ἐκ τῶν μαθητῶν
μεν αὐτοῖς φα- μεν εἰς πάντα τὸν αὐτοῦ, Ἀνδρέας
γεῖν; 38 γαῖν; Ὁ δὲ λέγει ὁ ἀδελφὸς Σίμων
αὐτῷ· οὐκ ἔχο- αὐτοῖς· πόσους ὁ ἀδελφὸς Σίμων
μεν ὥδε εἰ μὴ ἄρτους ἔχετε; ὑπ- 9 ρος Πέτρον· ἔστι
πέντε ἄρτους καὶ ἄγετε καὶ ἴδετε. παιδάριον ἔν ὧδε,
18 δύο ἰχθύας. Ὁ δὲ καὶ γρόντες λέ- ὃ ἔχει πέντε ἄρ-
εἶπε· φέρετέ μοι γονσι· πέντε, καὶ τοὺς κριθίνους
καὶ δύο ὀψάρια· ἅλλα ταῦτα τί
ἐστιν εἰς τοσού-

MATTH. XIV.

MARK VI.

LUKE IX.

JOHN VI.

- 19 αὐτοὺς ὥδε. Καὶ 39 δύο ἰχθύας. Καὶ 14 — Εἶπε δὲ πρὸς 10 τοὺς· Ἐἶπε δὲ ὁ
κελεύσας τοὺς ὄχ- ἐπέταξεν αὐτοῖς ἀ- τοὺς μαθητὰς αὐ- Ἰησοῦς· ποιήσατε
λους ἀνακλιθῆναι γακλῖναι πάντας, τοῦ· κατακλίνα- τοὺς ἀνθρώπους
ἐπὶ τοὺς χόρτους, συμπόσια συμπό- τε αὐτοὺς κλισί- ἀναπεσεῖν. ἦν δὲ
40 χόρτω. Καὶ ἀνέπεσον πρα- 15 τα. Καὶ ἐποίη- σαν οὕτω καὶ ἀνέ-
σιαὶ πρασιαί, ἀνὰ ἑκατὸν κλιναν ἅπαντας.
λαβὼν τοὺς πέντε 41 τα. Καὶ λαβὼν 16 λαβὼν δὲ τοὺς 11 Ἐλαβε δὲ τοὺς
ἄρτους καὶ τοὺς τοὺς πέντε ἄρ- πέντε ἄρτους καὶ ἄρτους ὁ Ἰησοῦς
δύο ἰχθύας ἀνα- τους καὶ τοὺς δύο τοὺς δύο ἰχθύας, καὶ εὐχαριστήσας
βλέψας εἰς τὸν ἰχθύας, ἀναβλέ- ἀναβλέψας εἰς τὸν διέδωκε τοῖς μα-
οὐρανὸν εὐλόγη- ψας εἰς τὸν οὐρα- οὐρανὸν εὐλόγη- θηταῖς, οἱ δὲ μα-
σε· καὶ κλάσας θη- νόν, εὐλόγησε· καὶ σεν αὐτούς· καὶ θηταὶ τοῖς ἀνα-
ἔδωκε τοῖς μαθη- κατέκλασε τοὺς κατέκλασε καὶ ἐ- κειμένοις· ὁμοίως
ταῖς τοὺς ἄρτους, διδόν τοῖς μαθη- καὶ ἐκ τῶν ὕψα-
οἱ δὲ μαθηταὶ ταῖς παρατιθέναι ρίων ὅσον ἤθελον.
τοῖς ὄχλοις. αὐτοῦ, ἵνα παρα- τῷ ὄχλῳ.
- 20 Καὶ ἔφα- 42 Καὶ ἔφαγον πάν- 17 Καὶ ἔφα- 12 Ὡς δὲ ἐνεπλήσθη-
γον πάντες, καὶ τες καὶ ἔχορτά- γον, καὶ ἔχορτά- σαν, λέγει τοῖς
ἔχορτάσθησαν· σθησαν· σθησαν πάντες· μαθηταῖς αὐτοῦ·
καὶ ἦσαν τὸ πε- 43 καὶ ἦσαν κλασμά- καὶ ἦσαν τὸ πε- 13 συναγάγετε τὰ πε-
ρισσεῦον τῶν κλα- των δώδεκα κοφί- ρισσεῦσαν τὸ πε-
σμάτων, δώδεκα νους πλήρεις, καὶ κλασμάτων, κό- ρισσέναντα κλάσματα,
κοφίνους πλήρεις. ἀπὸ τῶν ἰχθύων. φηνοι δώδεκα. 13 ἵνα μή τι ἀπόληται. Συν-
καὶ ἦσαν τὸ πε- 43 καὶ ἦσαν κλασμά- καὶ ἦσαν τὸ πε- 14 ἦσαν γὰρ ὡσεὶ 10 κόσιν.— Ἀνέπεσον
ρισσεῦον τῶν κλα- των δώδεκα κοφί- ἄνδρες πεντακί- οὖν οἱ ἄνδρες τὸν
σμάτων, δώδεκα νους πλήρεις, καὶ χίλιοι.— ἀριθμὸν ὡσεὶ πεν-
κοφίνους πλήρεις. ἀπὸ τῶν ἰχθύων. 14 τακισχίλιοι. — Οἱ
21 Οἱ δὲ ἐσθίοντες 44 Καὶ ἦσαν οἱ φα- 14 ἦσαν γὰρ ὡσεὶ 10 κόσιν.— Ἀνέπεσον
ἦσαν ἄνδρες ὡσεὶ γόντες τοὺς ἄρ- ἄνδρες πεντακί- οὖν οἱ ἄνδρες τὸν
πεντακισχίλιοι χω- τους πεντακισχί- χίλιοι.— ἀριθμὸν ὡσεὶ πεν-
αίους γυναικῶν καὶ λιοι ἄνδρες. 14 τακισχίλιοι. — Οἱ
παιδίων. οὖν ἄνθρωποι, ἰδόντες ὃ ἐποίησε σημεῖον ὁ
Ἰησοῦς, ἔλεγον· ὅτι οὗτός ἐστιν ἀληθῶς
ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

§ 65. Jesus walks upon the water.—*Lake of Galilee. Gennesareth.*

MATTH. XIV. 22—36.

MARK VI. 45—56.

22 Καὶ εὐθέως ἠνάγκασεν [ὁ Ἰη-
σοῦς] τοὺς μαθητὰς [αὐτοῦ] ἐμ-
βῆναι εἰς τὸ πλοῖον καὶ προάγειν
αὐτὸν εἰς τὸ πέραν, ἕως
οὗ ἀπολύσῃ τοὺς ὄχ-
λους. Καὶ ἀπολύσας
τοὺς ὄχλους ἀνέβη εἰς
τὸ ὄρος κατ' ἰδίαν προς-
εύξασθαι.

ὁψίας 47

δὲ γενομένης μόνος
24 ἦν ἐκεῖ. Τὸ δὲ πλοῖ-
ον ἤδη μέσον τῆς θα-
λάσσης ἦν, βασανιζόμε-
νον ὑπὸ τῶν κυμάτων·
ἦν γὰρ ἐναντίος ὁ ἄνε-
μος. Τετάρτη δὲ φυ-
λακὴ τῆς νυκτὸς ἀπῆλθε
πρὸς αὐτοὺς [ὁ Ἰησοῦς]
περιπατῶν ἐπὶ τῆς θα-
λάσσης. Καὶ ἰδόντες
αὐτὸν οἱ μαθηταὶ ἐπὶ
τὴν θάλασσαν περιπα-
τοῦντα, ἐταράχθησαν,
λέγοντες· ὅτι φάντα-
σμα ἔστι· καὶ ἀπὸ τοῦ
27 φόβου ἔκραξαν. Εὐθέως
δὲ ἐλάλησεν αὐτοῖς ὁ
Ἰησοῦς λέγων· θαρ-
σεῖτε, ἐγὼ εἰμι· μὴ φο-
28 βεῖσθε. Ἀποκριθεὶς δὲ
αὐτῷ ὁ Πέτρος εἶπε·
κύριε, εἰ σὺ εἶ, κέλευσόν
με πρὸς σε ἔλθεῖν ἐπὶ
29 τὰ ὕδατα. Ὁ δὲ εἶπεν·
ἔλθε. καὶ καταβὰς ἀπὸ
τοῦ πλοίου ὁ Πέτρος πε-
ριεπάτησεν ἐπὶ τὰ ὕδατα, ἔλθεῖν πρὸς

45 Καὶ εὐθέως ἠνάγκασε τοὺς μα-
θητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον
καὶ προάγειν εἰς τὸ πέραν πρὸς
Βηθσαϊδάν, ἕως αὐτὸς ἀπολύ-
σῃ τὸν ὄχλον. Καὶ ἀπο-
22 ταξάμενος αὐτοῖς ἀπ-
15 ἦλθεν εἰς τὸ ὄρος προς-
εύξασθαι.
JOHN VI. 15—21.

Καὶ 16

τὸ ὄρος αὐτὸς μόνος. Ὡς
δὲ ὁψία ἐγένετο, κατ-
έβησαν οἱ μαθηταὶ αὐ-
τοῦ ἐπὶ τὴν θάλασσαν·
καὶ ἐμβάντες εἰς τὸ
πλοῖον ἤρχοντο πέραν
τῆς θαλάσσης εἰς Κα-
περναούμ. καὶ σκοτία
ἤδη ἐγεγόνει, καὶ οὐκ
ἐληλύθει πρὸς αὐτοὺς ὁ
18 Ἰησοῦς, ἧ τε θάλασσα
ἀνέμον μεγάλου πνέον-
τος διηγείρετο. Ἐλλη-
κότες οὖν ὡς σταδίους
ἑικοσιπέντε ἢ τριάκοντα
θεωροῦσι τὸν Ἰησοῦν
περιπατοῦντα ἐπὶ τῆς
θαλάσσης καὶ ἐγγὺς τοῦ
πλοίου γινόμενον, καὶ
20 ἐφοβήθησαν. Ὁ δὲ λέ-
γει αὐτοῖς· ἐγὼ εἰμι,
21 μὴ φοβεῖσθε. Ἦθελον
οὖν λαβεῖν αὐτὸν εἰς τὸ
πλοῖον, καὶ εὐθέως τὸ
πλοῖον ἐγένετο ἐπὶ τῆς
γῆς, εἰς ἣν ὑπῆγον.
περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ
52 ἐθαύμαζον. Οὐ γὰρ συνῆκαν ἐπὶ

MATTH. XIV.

MARK VI.

- 30 τὸν Ἰησοῦν. Βλέπων δὲ τὸν αἶνον ἰσχυρὸν ἐφοβήθη· καὶ ἄρ-
 ξάμενος καταποντίζεσθαι ἔκραξε
 31 λέγων· κύριε, σῶσόν με. Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν
 χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· ὀλιγόπιστε, εἰς
 32 τί ἐδίστασας; Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν
 33 ὁ ἄνεμος. Οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν
 αὐτῷ λέγοντες· ἀληθῶς Θεοῦ υἱὸς εἶ.
 34 Καὶ διαπεράσαντες ἦλθον εἰς τὴν 53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν
 35 γῆν Γεννησαρέτ. Καὶ ἐπιγινόντες αὐ- 54 γῆν Γεννησαρέτ· καὶ προσωρμίσθη-
 τὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου 55 σαν. Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ
 πλοίου εὐθέως ἐπιγινόντες αὐτόν,
 56 περὶδραμόντες ὅλην τὴν περὶχωρον
 ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραβάτοις
 τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου
 ἦκουον, ὅτι ἐκεῖ ἐστι. Καὶ ὅπου ἂν
 εἰσπορεύετο εἰς κώμας ἢ πόλεις ἢ
 ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς
 ἀσθενοῦντας, καὶ παρεκάλουν αὐτόν, ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου
 αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσώζοντο.

§ 66. Our Lord's discourse to the multitude in the Synagogue at Capernaum. Many disciples turn back. Peter's profession of faith.—Capernaum.

JOHN VI. 22—71. VII. 1.

- 22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης ἰδὼν, ὅτι πλοιᾶριον
 ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἐν ἐκείνῳ, εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ
 συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιᾶριον, ἀλλὰ μόνοι οἱ
 23 μαθηταὶ αὐτοῦ ἀπῆλθον· (ἀλλὰ δὲ ἦλθε πλοιᾶρια ἐκ Τιβεριάδος ἐγγὺς τοῦ
 24 τόπου, ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου)· ὅτε οὖν εἶδεν ὁ
 ὄχλος, ὅτι Ἰησοῦς οὐκ ἐστὶν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ
 25 πλοῖα καὶ ἦλθον εἰς Καπερναοὺμ ζητοῦντες τὸν Ἰησοῦν. Καὶ εὐρόντες αὐτόν
 26 πέραν τῆς θαλάσσης εἶπον αὐτῷ· ῥαββί, πότε ὧδε γέγονας; Ἀπεκρίθη αὐτοῖς
 ὁ Ἰησοῦς καὶ εἶπεν· ἀμὴν ἀμὴν λέγω ὑμῖν· ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα,
 27 ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. Ἐργάζεσθε μὴ τὴν βρωσιν
 τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ
 28 ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός. Εἶπον οὖν πρὸς
 29 αὐτόν· τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; Ἀπεκρίθη ὁ Ἰησοῦς
 καὶ εἶπεν αὐτοῖς· τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέ-
 30 στειλεν ἐκεῖνος. Εἶπον οὖν αὐτῷ· τί οὖν ποιῆς σὺ σημεῖον, ἵνα ἴδωμεν καὶ
 31 πιστεύσωμέν σοι; τί ἐργάζῃ; Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ,
 32 καθὼς ἐστι γεγραμμένον·^a ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. Εἶπεν

^a 1. Ps. 78, 24. Comp. Ex. 16, 15.

JOHN VI.

οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν
 33 ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ
 34 ζῶν διδοὺς τῷ κόσμῳ. Εἶπον οὖν πρὸς αὐτόν· κύριε, πάντοτε δὸς ἡμῖν τὸν
 35 ἄρτον τούτου. Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχό-
 36 μενος πρὸς με οὐ μὴ πεινάσῃ, καὶ ὁ πιστεῦντων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε·
 37 ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἐωράκατέ με καὶ οὐ πιστεύετε. Πᾶν, ὃ δίδωσί μοι ὁ
 38 πατήρ, πρὸς ἐμὲ ἔχει, καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω· ὅτι κατα-
 39 πέμψαντός με. Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με [πατρός], ἵνα πᾶν
 40 τοῦτο γάρ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ
 41 πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσῃ αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.
 42 Ἐγὼ γινώσκων οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς
 43 ἐκ τοῦ οὐρανοῦ,¹ καὶ ἔλεγον· οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς
 44 οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος· ὅτι ἐκ τοῦ οὐρανοῦ
 45 καταβέβηκα; Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· μὴ γογγύζετε μετ'
 46 ἀλλήλων. Οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ
 47 αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Ἔστι γεγραμμένον ἐν τοῖς
 48 προφήταις·² καὶ ἔσονται πάντες διδασκοὶ θεοῦ· πᾶς οὖν ὁ ἀκούσας παρὰ
 49 τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με· οὐχ ὅτι τὸν πατέρα τις ἐώρακεν, εἰ
 50 μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἐώρακε τὸν πατέρα. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ
 51 πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. Οἱ πατέρες
 52 ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον·³ οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ
 53 τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. Ἐγὼ εἰμι ὁ
 54 ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐὰν τις φάγῃ ἐκ τούτου τοῦ ἄρτου,
 55 ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δέ, ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν
 56 ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰου-
 57 δαῖοι λέγοντες· πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; Εἶπεν οὖν
 58 αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ
 59 ἀνθρώπου καὶ πίνετε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. Ὁ τρώγων μου
 60 τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν
 61 τῇ ἐσχάτῃ ἡμέρᾳ. Ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρωσίς, καὶ τὸ αἷμά μου ἀλη-
 62 θῶς ἐστὶ πόσις. Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ
 63 μένει καὶ ἐγὼ ἐν αὐτῷ. Καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ καὶ ἐγὼ ζῶ διὰ τὸν
 64 πατέρα, καὶ ὁ τρώγων με καὶ πίνων μου τὸ αἷμα ζήσεται δι' ἐμὲ. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ
 65 τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα καὶ ἀπέ-
 66 θανον· ὁ τρώγων τούτου τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. Ταῦτα εἶπεν ἐν
 67 συναγωγῇ διδάσκων ἐν Καπερναούμ.

68 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον· σκληρὸς ἐστὶν οὗτος ὁ
 69 λόγος· τίς δύναται αὐτοῦ ἀκοῦειν; Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσιν

¹ 45. Is. 54, 13. Comp. Jer. 31, 33 sq.² 49. Comp. Ex. 16, 15.

JOHN VI.

62 περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· τοῦτο ὑμᾶς σκανδαλίζει· ἴ ἐὰν οὖν
 63 θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; Τὸ πνεῦμά
 ἐστι τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν,
 64 πνεῦμά ἐστι καὶ ζωὴ ἐστίν. Ἀλλ' εἰσὶν ἐξ ὑμῶν τινες, οἳ οὐ πιστεύουσιν. ἦδει
 γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τινες εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσω
 65 αὐτόν. Καὶ ἔλεγε· διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἔλθεῖν πρὸς με,
 66 ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου. Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν
 67 μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. Εἶπεν οὖν ὁ
 68 Ἰησοῦς τοῖς δώδεκα· μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; Ἀπεκρίθη οὖν αὐτῷ Σίμων
 69 Πέτρος· κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις· ἰ καὶ
 ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ [τοῦ
 70 ζῶντος]. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην;
 71 καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν. Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην·
 οὗτος γὰρ ἡμελλεν αὐτὸν παραδιδόναι εἰς ὧν ἐκ τῶν δώδεκα.
 VII. 1 Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν
 τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν.

PART V.

FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.

TIME: *Six months.*

§ 67. Our Lord justifies his Disciples for eating with unwashen hands. Pharisaic Traditions.—*Capernaum.*

MATTH. XV. 1—20.

MARK VII. 1—23.

1 **Τ**ότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι λέγοντες·

1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τίνες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων. Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοι-

3 ναῖς χερσί, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίουσας ἄρτους· (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πνυγῇ νύφωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν

4 πρεσβυτέρων· καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστίν, ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν·) ἔπειτα

2 διὰ τί οἱ μαθηταί σου παραβαίνοσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς.—Ὑποκριταί, καλῶς προεφῆτενσε περὶ ὑμῶν Ἡσαΐας λέγων·^a ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με

οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· διὰ τί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσίν ἐσθίουσι τὸν ἄρτον; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὅτι καλῶς προεφῆτενσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται·^a οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδιά

^a 7 etc. Is. 29, 13.

MATTH. XV.

τιμᾶ, ἡ δὲ καρδία αὐτῶν πόρρω
9 ἀπέχει ἀπ' ἐμοῦ. Μάτην δὲ σέβον-
ταί με διδάσκοντες διδασκαλίας,
ἐντάλματα ἀνθρώπων.—

3 —διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν
ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν
4 ὑμῶν; Ὁ γὰρ θεὸς ἐνετείλατο λέ-
γων·^a τίμα τὸν πατέρα καὶ τὴν μη-
τέρα· καί· ὁ κακολογῶν πατέρα ἢ
5 μητέρα θανάτῳ τελευτάτω. Ὑμεῖς δὲ
λέγετε· ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μη-
τρί· δῶρον, ὃ ἂν ἔξ ἐμοῦ ὠφελήθῃς·
καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ
ἢ τὴν μητέρα αὐτοῦ.

6 Καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ
θεοῦ διὰ τὴν παράδοσιν ὑμῶν.—

10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν
11 αὐτοῖς· ἀκούετε καὶ συνίετε. Οὐ τὸ
εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν
ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ
τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄν-
θρωπον.

12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ· οἶδας, ὅτι οἱ Φαρισαῖοι
13 ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; Ὁ δὲ ἀποκριθεὶς εἶπε· πᾶσα φντεία,
14 ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. Ἀφετε αὐτούς· ὁδηγοί
εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν
ἐὰν ὀδηγῇ, ἀμφοτέρω εἰς βόθυνον
15 πεσοῦνται. Ἀποκριθεὶς δὲ ὁ Πέτρος
εἶπεν αὐτῷ· φράσον ἡμῖν τὴν παρα-
16βολὴν ταύτην. Ὁ δὲ Ἰησοῦς εἶπεν·
17 ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; Οὐ-
πω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον
εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ

MARK VII.

7 αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. Μά-
την δὲ σέβονταί με διδάσκοντες δι-
δασκαλίας, ἐντάλματα ἀνθρώπων.

8 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ
κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων,
βαπτισμοὺς ἑσπεῶν καὶ ποτηρίων, καὶ ἄλλα
παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

9 Καὶ ἔλεγεν αὐτοῖς· καλῶς ἀθετεῖτε
τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παρά-
10δοσιν ὑμῶν τηρήσητε. Μωϋσῆς γὰρ
εἶπε·^a τίμα τὸν πατέρα σου καὶ τὴν
μητέρα σου· καί· ὁ κακολογῶν πα-
τέρα ἢ μητέρα θανάτῳ τελευτάτω.

11 Ὑμεῖς δὲ λέγετε· ἐὰν εἴπῃ ἄνθρωπος
τῷ πατρὶ ἢ τῇ μητρί· κορβᾶν, (ὃ
ἐστὶ δῶρον,) ὃ ἂν ἔξ ἐμοῦ ὠφελή-

12θῇς· καὶ οὐκέτι ἀγίετε αὐτὸν οὐδὲν
ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρί

13αὐτοῦ, ἵ ἀκυροῦντες τὸν λόγον τοῦ
θεοῦ τῇ παραδόσει ὑμῶν, ἣ παρεδώ-
κατε· καὶ παρόμοια τοιαῦτα πολλὰ

14ποιεῖτε. Καὶ προσκαλεσάμενος πάν-
τα τὸν ὄχλον ἔλεγεν αὐτοῖς· ἀκούετε

15μου πάντες καὶ συνίετε. Οὐδὲν ἐστὶν
ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμε-
νον εἰς αὐτόν, ὃ δύναται αὐτόν κοι-
νῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ'

αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρω-

16πον. Εἴ τις ἔχει ὧτα ἀκούειν, ἀκουέτω.

MATTH. XV.

MARK VII.

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ
ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ

18αὐτοῦ περὶ τῆς παραβολῆς. Καὶ λέ-
γει αὐτοῖς· οὕτω καὶ ὑμεῖς ἀσύνετοί
ἐστε; οὐ νοεῖτε, ὅτι πᾶν τὸ ἔξωθεν
εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ

^a 4 etc. Ex. 20, 12. Comp. Ex. 21, 17. Deut. 5, 16.

MATTH. XV.

18 καὶ εἰς ἀφεδρωῶνα ἐκβάλλεται; τὰ δὲ ἐμπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοὶ τὸν ἄνθρωπον. Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. Ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτους χερεὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

23 ὀφθαλμοὺς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη. Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐμπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

MARK VII.

19 δύναται αὐτὸν κοινῶσαι; ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρωῶνα ἐμπορεύεται, καθαρίζον πάντα τὰ βρώματα. Ἐλεγε δέ· ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐμπορευόμενον, 21 ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. Ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐμπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, 22 ὀφθαλμοὺς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη. Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐμπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

§ 68. The daughter of a Syrophenician woman is healed.—*Region of Tyre and Sidon.*

MATTH. XV. 21—28.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνελθὼν εἰς τὰ μέρη Τύρον καὶ Σιδῶνος. Καὶ ἰδοὺ, γυνὴ Χαναanaία ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληλυθῶσα ἐκραύγασεν αὐτῷ λέγουσα· ἐλέησόν με, κύριε, νιὲ Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται. Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον· καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἡρώτων αὐτὸν λέγοντες· ἀπόλυσον αὐτήν, ὅτι κρᾶζει 24 ὀπισθεν ἡμῶν. Ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἶκον Ἰσραὴλ. Ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ λέγουσα· κύριε, βοήθει μοι. 26 Ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. Ἡ δὲ εἶπε· ταί, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. 28 Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

MARK VII. 24—30.

24 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρον καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελε γινῶναι· καὶ οὐκ ἠδυνήθη λαθεῖν. 25 Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκαθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ. Ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοινίκισσα τῷ γένει, καὶ ἡρώτα αὐτόν, ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.

27 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ· ἄφες πρῶτον χορηγεῖσθαι τὰ τέκνα· οὐ γὰρ καλὸν ἔστι λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· ταί, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιγίων τῶν παιδίων. Καὶ εἶπεν αὐτῇ· διὰ τοῦτον τὸν λόγον ὕπαγε· ἐξεληλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου. Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εἶρε τὸ δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

§ 69. A deaf and dumb man healed; also many others. Four thousand are fed.—
The Decapolis.

MATTH. XV. 29—38.

MARK VII. 31—37. VIII. 1—9.

29 Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἤλ-
 θε παρὰ τὴν θάλασσαν τῆς Γαλι-
 λαίας· καὶ ἀναβὰς εἰς τὸ ὄρος ἐκά-
 θητο ἐκεῖ.

33 παρακαλοῦσιν αὐτόν, ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. Καὶ ἀπολαβόμενος
 αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα
 34 αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, ἡ καὶ ἀναβλέψας εἰς τὸν οὐ-
 35 ρανὸν ἐστέραξε καὶ λέγει αὐτῷ· ἐφφαθά, ὃ ἐστι, διανοίχθητι. Καὶ εὐθέως
 διηνοιγθήσαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει
 36 ὀρθῶς. Καὶ διεστείλατο αὐτοῖς, ἵνα μηδενὶ εἰπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς
 37 διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον. Καὶ ὑπερπερισσῶς ἐξεπλήρυσοντο,
 λέγοντες· καλῶς πάντα πεποιήκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ τοὺς
 ἀλάλους λαλεῖν.

MATTH. XV.

30 Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς,
 κωφοὺς, κελλούς, καὶ ἑτέρους πολλούς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας
 31 τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς, ὥστε τοὺς ὄχλους θαυμάσαι βλέποντας
 κωφοὺς λαλοῦντας, κελλούς ὑγιεῖς, χωλούς περιπατοῦντας, καὶ τυφλοὺς βλέπον-
 τας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ.

MARK VIII.

1 Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος καὶ μὴ ἐχόντων τί
 φάγωσι, προσκαλεσάμενος [ὁ Ἰη-
 σοῦς] τοὺς μαθητὰς αὐτοῦ λέγει αὐ-

MATTH. XV.

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς
 μαθητὰς αὐτοῦ εἶπε· σπλαγχνίζομαι
 ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς
 προσμένουσί μοι, καὶ οὐκ ἔχουσι τί
 φάγωσι· καὶ ἀπολῦσαι αὐτοὺς νήστεις
 οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐ-
 τοῦ· πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι
 τοσοῦτοι, ὥστε χορτάσαι ὄχλον το-

34 σοῦτον; Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς·
 πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον·

35 ἐπτὰ, καὶ ὀλίγα ἰχθυῖδια. Καὶ ἐκέλευσε
 τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν.

36 Καὶ λαβὼν τοὺς ἐπτὰ ἄρτους καὶ τοὺς
 ἰχθυῖδας εὐχαριστήσας ἔκλασε καὶ
 ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ

2 τοῖς· σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι
 ἤδη ἡμέραι τρεῖς προσμένουσί μοι,

3 καὶ οὐκ ἔχουσι τί φάγωσι. Καὶ ἐὰν
 ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον

αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ·
 4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ

αὐτοῦ· πόθεν τούτους δυνήσεταιί
 τις ὅδε χορτάσαι ἄρτων ἐν ἐρημίᾳ;

5 Καὶ ἐπηρώτα αὐτούς· πόσους ἔχετε
 6 ἄρτους; οἱ δὲ εἶπον· ἐπτὰ. Καὶ

παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ
 τῆς γῆς· καὶ λαβὼν τοὺς ἐπτὰ ἄρ-

τους εὐχαριστήσας ἔκλασε καὶ ἐδίδου
 τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι·

MATTH. XV.

MARK VIII.

37 μαθηταὶ τῷ ὄχλῳ. Καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἐπὶ 38 σπυρίδας πλήρεις. Οἱ δὲ ἐσθιόντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.

7 καὶ παρέθηκαν τῷ ὄχλῳ. Καὶ ἔχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπε 8 παραθεῖναι καὶ αὐτά. Ἐφαγον δὲ καὶ ἔχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων, ἐπὶ σπυρίδας. 9 Ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς.

§ 70. The Pharisees and Sadducees again require a sign. [See § 49.]—Near Magdala.

MATTH. XV. 39. XVI. 1—4.

MARK VIII. 10—12.

39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

10 Καὶ εὐθέως ἔμβας εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

XVI. 1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτόν, σημεῖον ἐκ τοῦ

11 Καὶ ἐξηλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

2 οὐρανοῦ ἐπιδειξαι αὐτοῖς. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὁψίας γενομένης λέγετε· εὐδία, πνέομαι γὰρ ὁ οὐρανός·

3 'καὶ πρῶτ' σήμερον χειμῶν, πνέομαι γὰρ στυγνάζων ὁ οὐρανός. ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα

4 τῶν καιρῶν οὐ δύνασθε; Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωανᾶ τοῦ προφήτου.—

12 Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· τί ἡ γενεὰ αὐτῇ σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

§ 71. The Disciples cautioned against the leaven of the Pharisees, etc.—N. E. coast of the Lake of Galilee.

MATTH. XVI. 4—12.

MARK VIII. 13—21.

4 —Καὶ καταλιπὼν αὐτοὺς ἀπῆλθε.

13 Καὶ ἀφείς αὐτοὺς ἔμβας πάλιν εἰς τὸ πλοῖον ἀπῆλθεν εἰς τὸ πέραν.

5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁρᾶτε καὶ προσέχετε ἀπὸ

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ ἔχον μεθ'

6 τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· ὅτι ἄρτους οὐκ

15 ἑαυτῶν ἐν τῷ πλοίῳ. Καὶ διεστέλλετο αὐτοῖς λέγων· ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ

7 Σαδδουκαίων. Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· ὅτι ἄρτους οὐκ ἔχομεν. Καὶ γινούς

16 τῆς ζύμης Ἡρώδου. Καὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· ὁ

8 ἐλάβομεν. Γινούς δὲ ὁ Ἰησοῦς εἶπεν [αὐτοῖς]· τί διαλογίζεσθε ἐν ἑαυτοῖς,

17 τι ἄρτους οὐκ ἔχομεν. Καὶ γινούς ὁ Ἰησοῦς λέγει αὐτοῖς· τί διαλο-

MATTH. XVI.

MARK VIII.

- ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε ; γίψθε, ὅτι ἄρτους οὐκ ἔχετε ; Οὐ-
 9 Οὕτω νοεῖτε ; πω νοεῖτε, οὐδὲ συνίετε ; ἔτι πεπω-
 18 ρωμένην ἔχετε τὴν καρδίαν ὑμῶν ; Ὁφθαλμοὺς ἔχοντες οὐ
 βλέπετε ; καὶ ὧτα ἔχοντες οὐκ ἀκούετε ; καὶ οὐ μνημονεύετε ;
 19 Ὅτε τοὺς πέντε ἄρτους ἐκλάσα εἰς
 οὐδὲ μνημονεύετε τοὺς τοὺς πεντακισχιλίους, πόσους κοφίνους
 πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πλήρεις κλασμάτων ἤρατε ; λέγουσιν
 10 πόσους κοφίνους ἐλάβετε ; οὐδὲ τοὺς 20 αὐτῶ· δώδεκα. Ὅτε δὲ τοὺς ἐπὶ τὰ
 ἐπὶ τὰ ἄρτους τῶν τετρακισχιλίων, εἰς τοὺς τετρακισχιλίους, πόσων σπν-
 11 καὶ πόσας σπυρίδας ἐλάβετε ; Πῶς ρίδων πληρώματα κλασμάτων ἤρατε ;
 οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον 21 οἱ δὲ εἶπον· ἐπὶ τὰ. Καὶ ἔλεγεν αὐτοῖς·
 ὑμῖν, προσέχειν ἀπὸ τῆς ζύμης τῶν πῶς οὐ συνίετε ;
 12 Φαρισαίων καὶ Σαδδουκαίων ; Τότε
 συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου,
 ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

§ 72. A blind man healed.—Bethsaida (Julias).

MARK VIII. 22—26.

- 22 Καὶ ἔρχεται εἰς Βηθσαϊδάν, καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν
 23 αὐτόν, ἵνα αὐτοῦ ἄψῃται. Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήγαγεν
 αὐτὸν ἔξω τῆς κόμης· καὶ πύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας
 24 αὐτῷ, ἐπηρώτα αὐτόν, εἴ τι βλέπει. Καὶ ἀναβλέψας ἔλεγε· βλέπω τοὺς ἀνθρώ-
 25 πους ὡς δένδρα περιπατοῦντας. Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς
 ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη, καὶ
 26 ἐνέβλεψε τηλαυγῶς ἅπαντας. Καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων·
 μηδὲ εἰς τὴν κόμην εἰσελθῆς, μηδὲ εἴπῃς τινὶ ἐν τῇ κόμῃ.

§ 73. Peter and the rest again profess their faith in Christ. [See § 66.]—Region of
 Cesarea Philippi.

MATTH. XVI. 13—20.

MARK VIII. 27—30.

LUKE IX. 18—21.

- 13 Ἐλθὼν δὲ ὁ Ἰησοῦς 27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς 18 Καὶ ἐγένετο ἐν τῷ
 εἰς τὰ μέρη Καισαρείας καὶ οἱ μαθηταὶ αὐτοῦ εἰς εἶναι αὐτὸν προσευχο-
 τῆς Φιλίππου ἠρώτα τὰς κόμας Καισαρείας μενον καταμόνας, συν-
 τοὺς μαθητὰς· αὐτοῦ λέ- τῆς Φιλίππου· καὶ ἐν τῇ ἡσαν αὐτῷ οἱ μαθη-
 γων· τίνα με λέγουσιν ὁδῷ ἐπηρώτα τοὺς μα- ταί· καὶ ἐπηρώτησεν
 οἱ ἄνθρωποι εἶναι, τὸν θητὰς αὐτοῦ, λέγων αὐ- αὐτοὺς λέγων· τίνα με
 υῖόν τοῦ ἀνθρώπου ; τοῖς· τίνα με λέγουσιν οἱ λέγουσιν οἱ ὄχλοι εἶναι ;
 14 Οἱ δὲ 28 ἄνθρωποι εἶναι ; Οἱ δὲ 19 Οἱ δὲ ἀποκριθέντες εἶ-
 εἶπον· οἱ μὲν Ἰωάννην ἀπεκρίθησαν· Ἰωάννην πον· Ἰωάννην τὸν βαπ-
 τὸν βαπτιστήν· ἄλλοι τὸν βαπτιστήν· καὶ ἄλλοι τιστήν· ἄλλοι δέ, Ἡλίαν·
 δέ, Ἡλίαν· ἕτεροι δέ, Ἡλίαν· ἄλλοι δέ, ἕνα ἄλλοι δέ, ὅτι προφήτης

MATTH. XVI.

MARK VIII.

LUKE IX.

- 15 φητῶν. Λέγει αὐτοῖς· ἡμεῖς δὲ τίνα με λέγετε
 16 εἶναι; Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.
- 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· μακάριος εἶ, Σίμων βᾶρ Ἰωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψε σοι, ἀλλ' ὁ πατὴρ μου ὁ ἐν τοῖς οὐρανοῖς. Καθὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς. Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.
- 20 Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἰπώσιν, ὅτι αὐτός ἐστιν ὁ Χριστός.
- 29 τῶν προφητῶν. Καὶ αὐτὸς λέγει αὐτοῖς· ἡμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ Χριστός.
- 20 Εἶπε δὲ αὐτοῖς· ἡμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε· τὸν Χριστὸν τοῦ Θεοῦ.
- 21 Ὁ δὲ ἐπιτιμῶσας αὐτοῖς ἵνα μηδενὶ λέγωσι περὶ τοῦτο.

§ 74. Our Lord foretells his own death and resurrection, and the trials of his followers.
 —Region of Cesarea Philippi.

MATTH. XVI. 21—28.

MARK VIII. 31—38.

LUKE IX. 22—27.

- 21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμαῖν αὐτῷ λέγων· ἴσως σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο. Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ· ὕπαγε ὀπίσω μου, σατανᾶ· σκάνδαλόν μου εἶ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.
- 31 Καὶ ἤρξατο διδάσκειν αὐτούς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. ὁ καὶ παρόησεν τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμαῖν αὐτῷ.
- 22 Εἰπὼν· ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
- 33 Ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησε τῷ Πέτρῳ λέγων· ὕπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐ-

MATTH. XVI.

MARK VIII.

LUKE IX.

24 Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀρᾷ τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν. ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὕρήσει αὐτήν.

26 Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Μὲλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

τοῦ εἶπεν αὐτοῖς· ὅστις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀρᾷ τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, [οὗτος] σώσει αὐτήν.

36 Τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλ-

23 Ἐλεγε δὲ πρὸς πάντας· εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀρᾷ τὸν σταυρὸν αὐτοῦ καὶ ἡμέραν καὶ ἀκολουθεῖτω μοι. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.

25 Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτόν δὲ ἀπολέσας ἢ ζημιωθείς;

26 Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἀγίων ἀγγέλων.

Θῇ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν

IX.1 ἀγίων. Καὶ ἔλεγεν

28 Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες τῶν ὧδε ἐστώτων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

αὐτοῖς· ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

27 Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶ τινες τῶν ὧδε ἐστώτων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ θεοῦ.

§ 75. The Transfiguration. Our Lord's subsequent discourse with the three Disciples.
—Region of Caesarea Philippi.

MATTH. XVII. 1—13.

MARK IX. 2—13.

LUKE IX. 28—36.

1 Καὶ μεθ' ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς

2 Καὶ μεθ' ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὥς

MATTH. XVII.

τὸν Πέτρον καὶ Ἰάκω-
 βον καὶ Ἰωάννην τὸν
 ἀδελφὸν αὐτοῦ, καὶ ἀν-
 αφέρει αὐτοὺς εἰς ὄρος
 2 ὑψηλὸν κατ' ἰδίαν. Καὶ
 μετεμορφώθη ἔμπρο-
 σθεν αὐτῶν, καὶ ἔλαμψε
 τὸ πρόσωπον αὐτοῦ ὡς
 ὁ ἥλιος, τὰ δὲ ἱμάτια
 αὐτοῦ ἐγένετο λευκὰ ὡς
 3 τὸ φῶς. Καὶ ἰδοὺ, ὥφ-
 θησαν αὐτοῖς Μωϋσῆς
 καὶ Ἡλίας, μετ' αὐτοῦ
 συλλαλοῦντες.

32 σαλήμ. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ. διαγρη-
 γορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνε-

4 Ἀποκριθεὶς δὲ ὁ Πέ-
 τρος εἶπε τῷ Ἰησοῦ·
 κύριε, καλὸν ἐστὶν ἡμᾶς
 ὧδε εἶναι· εἰ θέλεις,
 ποιήσωμεν ὧδε τρεῖς
 σκηνάς, σοὶ μίαν καὶ
 Μωϋσῇ μίαν καὶ μίαν
 5 Ἡλίας. Ἔτι αὐτοῦ λα-
 λούντος, ἰδοὺ, νεφέλη
 φωτεινὴ ἐπεσκίασεν αὐ-
 τοὺς· καὶ ἰδοὺ, φωνὴ ἐκ
 τῆς νεφέλης λέγουσα·^α
 οὗτός ἐστιν ὁ υἱός μου
 ὁ ἀγαπητός, ἐν ᾧ εὐδό-
 κησα· αὐτοῦ ἀκούετε.
 6 Καὶ ἀκούσαντες οἱ μα-
 θηταὶ ἔπεσον ἐπὶ πρός-
 ωπον αὐτῶν καὶ φοβή-
 7 θησαν σφόδρα. Καὶ
 προσελθὼν ὁ Ἰησοῦς
 ἤψατο αὐτῶν καὶ εἶπεν· ἐγέρθητε
 8 καὶ μὴ φοβεῖσθε. Ἐπάραντες δὲ

MARK IX.

τὸν Πέτρον καὶ τὸν Ἰά-
 κωβον καὶ Ἰωάννην, καὶ
 ἀναφέρει αὐτοὺς εἰς ὄ-
 ρος ὑψηλὸν κατ' ἰδίαν
 3 μόνους· καὶ μετεμορ-
 φώθη ἔμπροσθεν αὐ-
 τῶν, ¹ καὶ τὰ ἱμάτια
 αὐτοῦ ἐγένετο στίλβον-
 τα, λευκὰ λίαν ὡς χιών,
 οἷα γραφεὺς ἐπὶ τῆς γῆς,
 οὐ δύναται λευκᾶναι.
 4 Καὶ ὥφθη αὐτοῖς Ἡ-
 λίας σὺν Μωϋσεῖ· καὶ
 ἦσαν συλλαλοῦντες τῷ
 Ἰησοῦ.

5 Καὶ ἀποκριθεὶς ὁ Πέ-
 τρος λέγει τῷ Ἰησοῦ·
 ῥαββί, καλὸν ἐστὶν ἡμᾶς
 ὧδε εἶναι· καὶ ποιήσω-
 μεν σκηνάς τρεῖς, σοὶ
 μίαν καὶ Μωϋσεῖ μίαν
 6 καὶ Ἡλίας μίαν. Οὐ γὰρ
 ᾔδει τί λαλήσῃ· ἦσαν
 7 γὰρ ἔκφοβοι. Καὶ ἐγέ-
 νετο νεφέλη ἐπισκιάζου-
 σα αὐτοῖς· καὶ ἦλθε
 φωνὴ ἐκ τῆς νεφέλης
 [λέγουσα]·^α οὗτός ἐστιν
 ὁ υἱός μου ὁ ἀγαπητός·
 8 αὐτοῦ ἀκούετε. Καὶ
 ἐξάπινα περιβλεψάμενοι
 οὐκέτι οὐδένα εἶδον, ἄλ-
 λά τὸν Ἰησοῦν μόνον
 μεθ' ἑαυτῶν.

36 φωνὴν εὐρέθη ὁ Ἰησοῦς μόνος. Καὶ
 αὐτοὶ εἰσῆγαν καὶ οὐδενὶ ἀπήγγει-

LUKE IX.

ἡμέραι δυνάτω, καὶ παρα-
 λαβὼν Πέτρον καὶ Ἰω-
 ἄννην καὶ Ἰάκωβον ἀνέ-
 βη εἰς τὸ ὄρος προσεύ-
 29 ξασθαι. Καὶ ἐγένετο ἐν
 τῷ προσεύχεσθαι αὐτὸν
 τὸ εἶδος τοῦ προσώπου
 αὐτοῦ ἕτερον, καὶ ὁ ἱμα-
 τισμός αὐτοῦ λευκός
 30 ἕξαστραπτων. Καὶ ἰδοὺ,
 ἄνδρες δύο συνελάλουν
 αὐτῷ, οἵτινες ἦσαν Μωϋ-
 31 σῆς καὶ Ἡλίας, ¹ οἱ ὁφ-
 θέντες ἐν δόξῃ ἔλεγον
 τὴν ἔξοδον αὐτοῦ, ἣν
 ἔμελλε πληροῦν ἐν Ἱερου-

33 στώτας αὐτῷ. Καὶ ἐγέ-
 νετο ἐν τῷ διαχωρίζε-
 σθαι αὐτοὺς ἀπ' αὐτοῦ,
 εἶπεν ὁ Πέτρος πρὸς τὸν
 Ἰησοῦν· ἐπιστάτα, κα-
 λὸν ἐστὶν ἡμᾶς ὧδε εἶ-
 ναι· καὶ ποιήσωμεν σκη-
 νὰς τρεῖς, μίαν σοὶ καὶ
 μίαν Μωϋσεῖ, καὶ μίαν
 Ἡλίας, μὴ εἰδὼς ὁ λέγει.
 34 Ταῦτα δὲ αὐτοῦ λέ-
 γοντος ἐγένετο νεφέλη
 καὶ ἐπεσκίασεν αὐτοὺς·
 φοβηθήσαν δὲ ἐν τῷ
 ἐκείνους εἰσελθεῖν εἰς
 35 τὴν νεφέλην. Καὶ φω-
 νὴ ἐγένετο ἐκ τῆς νεφέ-
 λης λέγουσα·^α οὗτός
 ἐστιν ὁ υἱός μου ὁ ἀγα-
 πητός· αὐτοῦ ἀκούετε.

Καὶ ἐν τῷ γενέσθαι τὴν

^α 5 etc. Comp. 1 Pet. 1, 17.

MATTH. XVII.

τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶ-
δον, εἰ μὴ τὸν Ἰησοῦν μόνον.

- 9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ
ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰη-
σοῦς λέγων· μηδενὶ εἴπητε τὸ
ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώ-
10 που ἐκ νεκρῶν ἀναστῇ. Καὶ ἐπηρώ-
τησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέ-
γοντες· τί οὖν οἱ γραμματεῖς λέγου-
σιν, ὅτι Ἠλίαν δεῖ ἔλθειν πρῶτον;
11 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐ-
τοῖς· Ἠλίας μὲν ἔρχεται πρῶτον, καὶ
12 ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν,
ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέ-
γνωσαν αὐτόν, ἀλλ' ἐποίησαν ἐν αὐ-
τῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς
13 τοῦ ἀνθρώπου μέλλει πάσχειν ὑπὲρ
αὐτῶν. Τότε συνῆκαν οἱ μαθηταί,
ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ
εἶπεν αὐτοῖς.

LUKE IX.

λαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν
ὧν ἐωράκασιν.

MARK IX.

- 9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ
ὄρους, διεστείλατο αὐτοῖς, ἵνα μηδενὶ
διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν
ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν
10 ἀναστῇ. Καὶ τὸν λόγον ἐκράτησαν
πρὸς ἑαυτοὺς συζητοῦντες, τί ἐστι
11 τὸ ἐκ νεκρῶν ἀναστῆναι. Καὶ ἐπη-
ρώτων αὐτὸν λέγοντες· ὅτι λέγουσιν
οἱ γραμματεῖς, ὅτι Ἠλίαν δεῖ ἔλθειν
12 πρῶτον; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐ-
τοῖς· Ἠλίας μὲν ἔλθων πρῶτον ἀπο-
καθιστᾷ πάντα· καὶ πῶς γέγραπται
ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ
13 πάθῃ καὶ ἐξουδενωθῇ; Ἀλλὰ λέγω
ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ ἐποί-
ησαν αὐτῷ ὅσα ἠθέλησαν· καθὼς
γέγραπται ἐπ' αὐτόν.

§ 76. The healing of a Demoniac, whom the Disciples could not heal.—*Region of
Caesarea Philippi.*

MATTH. XVII. 14—21.

MARK IX. 14—29.

LUKE IX. 37—43.

- 14 Καὶ ἐλθόντων αὐτῶν
πρὸς τὸν ὄχλον,

- 14 Καὶ ἐλθὼν πρὸς τοὺς
μαθητὰς εἶδεν ὄχλον
πολὺν περὶ αὐτοὺς καὶ

- 15 γραμματεῖς συζητοῦντας αὐτοῖς. Καὶ
εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμ-
βήθη, καὶ προστρέχοντες ἠσπάζοντο αὐ-
16 τόν. Καὶ ἐπηρώτησε τοὺς γραμματεῖς· τί

- συζητεῖτε πρὸς αὐτούς;

προσῆλθεν

- αὐτῷ ἄνθρωπος, γονυ-
15 πετών αὐτόν· καὶ λέγων·
κύριε, ἐλέησόν μου τὸν
υἱόν, ὅτι σεληνιάζεται
καὶ κακῶς πάσχει· πολ-
λάκις γὰρ πίπτει εἰς τὸ
πῦρ, καὶ πολλάκις εἰς τὸ
16 ὕδωρ. Καὶ προσήνεγκα

- 17 Καὶ ἀποκριθεὶς εἰς ἐκ
τοῦ ὄχλου εἶπε· διδά-
σκαλε, ἤνεγκα τὸν υἱόν
μου πρὸς σε, ἔχοντα
18 πνεῦμα ἄλαλον. Καὶ
ὁπου ἂν αὐτὸν καταλάβ-
ῃ, ῥήσσει αὐτόν· καὶ
ἀφρίξει, καὶ τριῖζει τοὺς
ὀδόντας αὐτοῦ καὶ ξη-

- 37 Ἐγένετο δὲ ἐν τῇ ἐξῆς
ἡμέρᾳ, κατελθόντων αὐ-
τῶν ἀπὸ τοῦ ὄρους,
συνήντησεν αὐτῷ ὄχλος
πολύς.

- 38 Καὶ ἰδοὺ, ἀνὴρ
ἀπὸ τοῦ ὄχλου ἀνεβόησε
λέγων· διδάσκαλε, δέο-
μαί σου, ἐπίβλεψον ἐπὶ
τὸν υἱόν μου, ὅτι μονο-
39 γενής ἐστί μοι· καὶ ἰδοὺ,
πνεῦμα λαμβάνει αὐτόν,
καὶ ἐξαίφνης κρᾶζει, καὶ
σπαράσσει αὐτόν μετὰ

MATTH. XVII.

MARK IX.

LUKE IX.

- αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἡδυνήθησαν αὐτὸν θεραπεύσαι.
- 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.
- 18 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· διὰ τί ἡμεῖς οὐκ ἡδυνήθημεν ἐκβαλεῖν αὐτό; Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· διὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· μετάβηθι ἐν- τεῦθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσ- ευχῇ καὶ νηστείᾳ.
- ραίνεται. Καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. Ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.
- 20 Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς ἐκνύιετο ἀφρίζων. Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· πόσος χρό- νος ἐστίν, ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπε· παιδιοῦθεν· καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τό, εἰ δύνασαι πιστεῦσαι.
- 24 πάντα δυνατὰ τῷ πιστεύοντι. Καὶ εὐθέως κράζας ὁ πατήρ τοῦ παιδίου μετὰ δακρῶν ἔλεγε· πιστεύω [κύριε]· βοήθει μου τῇ ἀπιστίᾳ. Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυντρίχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρ- τῳ, λέγων αὐτῷ· τὸ πνεῦμα τὸ ἄλλalon καὶ κωφόν, ἐγὼ σοι ἐπιτάσ- σω· ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. Καὶ κράζαν καὶ πολλὰ σπαράζαν αὐτόν ἐξῆλθε. καὶ ἐγένετο ὥσει νεκρός, ὥστε πολλοὺς λεγεῖν, ὅτι ἀπέθaren.
- 27 Ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρὸς ἤγειρεν αὐτόν· καὶ ἀνέστη.
- 28 Καὶ εἰσελθόντα αὐτόν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν· ὅτι ἡμεῖς οὐκ ἡδυνήθημεν ἐκ- βαλεῖν αὐτό; Καὶ εἶπεν αὐτοῖς· τοῦ- το τὸ γένος ἐν οὐδενὶ δύναται ἐξελ- θεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.
- ἀφροῦ, καὶ μόγις ἀπο- χωρεῖ ἀπ' αὐτοῦ συντρι- βον αὐτόν. Καὶ ἐδεή- θην τῶν μαθητῶν σου, ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἡδυνήθησαν. Ἀπο- κριθεὶς δὲ ὁ Ἰησοῦς εἶ- πεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. Ἐτι δὲ προσερχο- μένου αὐτοῦ ἐρόηξεν αὐ- τὸν τὸ δαιμόνιον καὶ συνεσπάραξεν.
- Ἐπιτίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκα- θάρτῳ, καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐ- τὸν τῷ πατρὶ αὐτοῦ.
- 43 Ἐξεπλήσσοντο δὲ πάν- τες ἐπὶ τῇ μεγαλειό- τητι τοῦ θεοῦ.—

§ 77. Jesus again foretells his own Death and Resurrection. [See § 74.]—Galilee.

MATTH. XVII. 22, 23.

MARK IX. 30—32.

LUKE IX. 43—45.

- 22 Ἀναστρεφόμενων δὲ 30 Καὶ ἐκεῖθεν ἐξελθόν- 43—Πάντων δὲ θαυμαζόν-
αὐτῶν ἐν τῇ Γαλιλαίᾳ, τες παρεπορεύοντο διὰ των ἐπὶ πᾶσιν οἷς ἐποίη-
τῆς Γαλιλαίας· καὶ οὐκ σεν ὁ Ἰησοῦς, εἶπε πρὸς
ἤθελεν, ἵνα τις γνῷ. τοὺς μαθητὰς αὐτοῦ·
31 Ἐδίδασκε γὰρ τοὺς μα- 44 Ἰθεῖθε ὑμεῖς εἰς τὰ
εἶπεν αὐτοῖς ὁ Ἰησοῦς· θητὰς αὐτοῦ καὶ ἔλεγεν ὅτι ὑμῶν τοὺς λόγους
μέλλει ὁ υἱὸς τοῦ ἀν- αὐτοῖς· ὅτι ὁ υἱὸς τοῦ τούτους· ὁ γὰρ υἱὸς
θρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπου παραδίδοται τοῦ ἀνθρώπου μέλλει
εἰς χεῖρας ἀνθρώπων, παραδίδοσθαι εἰς χεῖ-
23 καὶ ἀποκτενοῦσιν αὐ- 31 καὶ ἀποκτενοῦσιν αὐ- 45 ρας ἀνθρώπων. Οἱ δὲ
τόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἡγρόουν τὸ ῥῆμα τούτο,
ἐγερθῆσεται. Καὶ ἐλν- καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστή- καὶ ἦν παρακεκαλυμμέ-
πήθησαν σφόδρα. 32 σεται. Οἱ δὲ ἡγρόουν τὸ τον ἀπ' αὐτῶν, ἵνα μὴ
ῥῆμα, καὶ ἐφοβοῦντο αὐ- αἰσθωνται αὐτό· καὶ
τόν ἐπερωτῆσαι. ἐφοβοῦντο ἐρωτῆσαι αὐ-
τὸν περὶ τοῦ ῥήματος τούτου.

§ 78. The Tribute-money miraculously provided.—Capernaum.

MATTH. XVII. 24—27.

MARK IX. 33.

- 24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερ- 33 Καὶ ἦλθεν εἰς Καπερναοῦμ.—
ναοῦμ, προσῆλθον οἱ τὰ διδραχμα
λαμβάνοντες. τῷ Πέτρῳ καὶ εἶπον· ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δι-
25 δραχμα; Λέγει· ναὶ. καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ
Ἰησοῦς λέγων· τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι
26 τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἄλλοτριῶν; Λέγει αὐτῷ ὁ
Πέτρος· ἀπὸ τῶν ἄλλοτριῶν. ἔφη αὐτῷ ὁ Ἰησοῦς· ἄραγε ἐλευθεροὶ εἰσιν οἱ υἱοί.
27 Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεῖς εἰς τὴν θάλασσαν βάλε ἄγκιστρον,
καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις
στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

§ 79. The Disciples contend who should be the greatest. Jesus exhorts to humility, forbearance, and brotherly love.—Capernaum.

MATTH. XVIII. 1—35.

MARK IX. 33—50.

LUKE IX. 46—50.

- 1 Ἐν ἐκείνῃ τῇ ὥρᾳ 33 —Καὶ ἐν τῇ οἰκίᾳ γενό- 46 Εἰσῆλθε δὲ διαλογι-
προσῆλθον οἱ μαθηταὶ μενος ἐπηρώτα αὐτούς· σμὸς ἐν αὐτοῖς, τὸ τίς ἂν
τῷ Ἰησοῦ λέγοντες· τίς τί ἐν τῇ ὁδῷ πρὸς ἑαν- 47 εἴη μείζων αὐτῶν. Ὁ δὲ
ἄρα μείζων ἐστὶν ἐν τῇ 34 τοὺς διελογίζεσθε; Οἱ Ἰησοῦς ἰδὼν τὸν διαλογι-
βασιλείᾳ τῶν οὐρανῶν; δὲ ἐσιώπων· πρὸς ἀλλή- σμὸν τῆς καρδίας αὐτῶν,

MATTH. XVIII.

MARK IX.

δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ
τὸ αἰώνιον.

46 θῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἀσβεστον, ὅπου ὁ σκώληξ αὐτῶν
οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. Καὶ ἔαν ὁ ὀφθαλμός σου

47 σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλὸν

9 Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει
σε, ἔξελε αὐτόν καὶ βάλε ἀπὸ σοῦ·
καλὸν σοί ἐστι μονόφθαλμον εἰς τὴν
ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμούς
ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ
πυρός.

σοί ἐστι μονόφθαλμον εἰσελθεῖν εἰς
τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφ-
θαλμούς ἔχοντα βληθῆναι εἰς τὴν

48 γέενναν τοῦ πυρός, ὅπου ὁ σκώληξ
αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ

49 σβέννυται. Πᾶς γὰρ πυρὶ ἀλισθήσε-

50 ται, καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται. Καλὸν τὸ
ἄλλας· ἔαν δὲ ἄλλας ἄναλόν γένηται, ἐν τίνι αὐτὸ ἀρτύ-
σετε; ἔχετε ἐν ἑαυτοῖς ἄλλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

MATTH. XVIII.

10 Ὅρατε, μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ
ἄγγελοι αὐτῶν ἐν οὐρανοῖς διαπαντός βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου

11 12 τοῦ ἐν οὐρανοῖς.^a Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. Τί
ὑμῖν δοκεῖ; ἔαν γένηται τι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐ-
τῶν· οὐχὶ ἀφείς τὰ ἑννενηκονταεννέα ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμε-

13 νον; Καὶ ἔαν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον,

14 ἢ ἐπὶ τοῖς ἑννενηκονταεννέα τοῖς μὴ πεπλανημένοις. Οὕτως οὐκ ἔστι θέλημα
ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τού-

15 των. Ἐὰν δὲ ἁμαρτήσῃ εἰς σέ ὁ ἀδελφός σου, ὕπαγε καὶ ἔλξον αὐτόν μεταξὺ

16 σοῦ καὶ αὐτοῦ μόνου.^a ἔάν σου ἀκούσῃ, ἐκέδησας τὸν ἀδελφόν σου· ἔάν δὲ
μὴ ἀκούσῃ, παρᾶλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων

17 ἢ τριῶν σταθῇ πᾶν ῥῆμα.^b Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ. ἔαν δὲ

18 καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥςπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. Ἀμὴν
λέγω ὑμῖν, ὅσα ἔαν δῆσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα

19 ἔαν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. Πάλιν λέγω ὑμῖν, ὅτι
ἔαν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος, οὗ ἔαν αἰ-

20 τήσονται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. Οὗ γὰρ
εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε· κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ
22 ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; Λέγει αὐτῷ ὁ Ἰησοῦς· οὐ, λέγω

23 σοι, ἕως ἐπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἐπτά. Διὰ τοῦτο ὁμοιωθή ἡ βασι-
λεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναῖραι λόγον μετὰ τῶν δού-

24 λων αὐτοῦ. Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηρέχθη αὐτῷ εἰς ὀφειλέτης
25 μυρίων ταλάντων. Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος

αὐτοῦ πρᾶθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχε, καὶ
26 ἀποδοθῆναι. Πесὼν οὖν ὁ δοῦλος προσεκύνη αὐτῷ λέγων· κύριε, μακροθύ-

^a 15. Comp. Lev. 19, 17. 18.^b 16. Deut. 19, 15.

MATTH. XVIII.

27 μῆσον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω. Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δοῦλου
 28 ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. Ἐξελθὼν δὲ ὁ δοῦλος
 ἐκεῖνος, εὔρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὄφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ
 29 κρατήσας αὐτὸν ἔπνιγε λέγων· ἀπόδος μοι εἴ τι ὀφείλεις. Πесὼν οὖν ὁ σύνδου-
 λος αὐτοῦ [εἰς τοὺς πόδας αὐτοῦ] παρεκάλει αὐτὸν λέγων· μακροθύμησον ἐπ'
 30 ἐμοί, καὶ πάντα ἀποδώσω σοι. Ὁ δὲ οὐκ ᾔθελεν· ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν
 31 εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ
 γεγόμενα ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα
 32 τὰ γεγόμενα. Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε
 33 πονηρῆ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει
 34 καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἤλεσα; Καὶ ὀργισθεὶς ὁ
 κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλό-
 35 μενον αὐτῷ. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε
 ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

§ 80. The Seventy instructed and sent out.—Capernaum.

LUKE X. 1—16.

1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν
 αὐτοὺς ἀνὰ δύο πρὸς πρόσωπον αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτοὺς
 2 ἔρχεσθαι. Ἐλεγεν οὖν πρὸς αὐτούς· ὁ μὲν Θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλιγοί·
 δεῖθιτε οὖν τοῦ κυρίου τοῦ Θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν Θερισμὸν
 3 4 αὐτοῦ. Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. Μὴ βα-
 σταύετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδὲνα κατὰ τὴν ὁδὸν
 5 ἀσπάσασθε.^a Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε· εἰρήνῃ τῷ οἴκῳ
 6 τούτῳ. Καὶ ἐὰν ἡ ἐκεῖ νῖδος εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνῃ ὑμῶν· εἰ
 7 δὲ μὴγε, ἐφ' ὑμᾶς ἀνακάμψει. Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες καὶ πίνον-
 8 τες τὰ παρ' αὐτῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστὶ· μὴ μεταβαίνετε
 9 εἰς οἰκίαν εἰς οἰκίαν. Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε
 10 τὰ παρατιθέμενα ὑμῖν,¹ καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐ-
 11 τοῖς· ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. [Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε καὶ μὴ
 12 δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἰπατέ· καὶ τὸν κοινορτὸν
 τὸν κολληθέντα ὑμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν· πλην τοῦτο
 13 γινώσκετε, ὅτι ἡγγικεν [ἐφ' ὑμᾶς] ἡ βασιλεία τοῦ Θεοῦ. Λέγω [δὲ] ὑμῖν, ὅτι
 14 Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. Οὐαὶ σοι,
 15 Χοραζὶν· οὐαὶ σοι, Βηθσαιδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις
 αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. Πλὴν
 16 ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἁδὸν καταβιβασθήσῃ. Ὁ ἀκούων ὑμῶν ἐμοῦ
 ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστεί-
 λαντά με.

^a 4. Comp. 2 K. 4, 29.

§ 81. Jesus goes up to the Festival of Tabernacles. His final departure from Galilee. Incidents in Samaria.

JOHN VII. 2—10.

2 3 Ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. Ἐῖπον οὖν πρὸς αὐτὸν οἱ
ἀδελφοὶ αὐτοῦ· μετὰβῆθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μα-
4 θηταὶ σου θεωρήσωσι τὰ ἔργα σου, ἃ ποιεῖς. Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ
καὶ ζητεῖ αὐτὸς ἐν παρόρῳσι εἶναι. εἰ τὰῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ
5 6 κόσμῳ. Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστενον εἰς αὐτόν. Λέγει οὖν αὐτοῖς ὁ
Ἰησοῦς· ὁ καιρὸς ὁ ἐμὸς οὕτω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστιν
7 ἔτοιμος. Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ
8 αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. Ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν ταύτην·
ἐγὼ οὕτω ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὕτω πεπλήρω-
9 10 ται. Ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. Ὡς δὲ ἀνέβησαν οἱ ἀδελ-
φοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἐορτὴν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.

LUKE IX. 51—56.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς
52 τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ. Καὶ ἀπέστειλεν
ἀγγέλους πρὸ πρόσωπον αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρει-
53 τῶν, ὥστε ἐτοιμάσαι αὐτῷ. Καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ
54 ἦν πορευόμενον εἰς Ἱερουσαλὴμ. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ
Ἰωάννης εἶπον· κύριε, θέλεις εἰπώμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ
55 ἀναλῶσαι αὐτούς, ὡς καὶ Ἡλίας ἐποίησε; Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς καὶ
56 εἶπεν· οὐκ οἴδατε, οἷον πνεύματός ἐστε ὑμεῖς; Ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ
ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν
κώμην.

§ 82. Ten Lepers cleansed.—Samaria.

LUKE XVII. 11—19.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτόν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ
12 μέσον Σαμαρείας καὶ Γαλιλαίας. Καὶ εἰσερχόμενον αὐτοῦ εἰς τινα κώμην ἀπῆν-
13 τησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρῳθεν· καὶ αὐτοὶ ἦσαν φωνῇ
14 λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. Καὶ ἰδὼν εἶπεν αὐτοῖς· πορευθέντες
ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθη-
15 σαν. Εἷς δὲ ἐξ αὐτῶν ἰδὼν, ὅτι ἰάθη, ὑπέστρεψε μετὰ φωνῆς μεγάλης δοξάζων
16 τὸν Θεόν· καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ.
17 καὶ αὐτὸς ἦν Σαμαρεῖτης. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐχὶ οἱ δέκα ἐκαθα-
18 ρίσθησαν; οἱ δὲ ἐννέα πῶ; Οὐχ ἐυρέθησαν ὑποστρέφαντες δοῦναι δόξαν τῷ
19 Θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος; Καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις
σου σέσωκέ σε.

PART VI.

THE FESTIVAL OF TABERNACLES, AND THE SUBSEQUENT TRANSACTIONS
UNTIL OUR LORD'S ARRIVAL AT BETHANY SIX DAYS
BEFORE THE FOURTH PASSOVER.

TIME: *Six months less one week.*

§ 83. Jesus at the Festival of Tabernacles. His public teaching.—*Jerusalem.*

JOHN VII. 11—53. VIII. 1.

11 **Ο**ἱ οὖν Ἰουδαῖοι ἐξήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον· ποῦ ἐστὶν ἐκεῖνος;
12 Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον· ὅτι ἀγαθὸς
13 ἐστίν. ἄλλοι δὲ ἔλεγον· οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον. Οὐδεὶς μὲντοι παρήγγειλε
14 ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων. Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης
15 ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκε. Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγον-
16 τες· πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς; Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰη-
17 σοῦς καὶ εἶπεν· ἡ ἐμὴ διδαχὴ οὐκ ἐστὶν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με·¹ ἐάν τις
θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ θεοῦ
18 ἐστίν, ἢ ἐγὼ ἀπ' ἐμαντοῦ λαλῶ. Ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ,
ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστίν, καὶ ἀδικία ἐν
19 αὐτῷ οὐκ ἐστίν. Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν
20 ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι; Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε· δαιμό-
21 νιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· ἐν
22 ἔργον ἐποίησα, καὶ πάντες θαυμάζετε¹ διὰ τοῦτο. Μωϋσῆς δέδωκεν ὑμῖν τὴν
περιτομήν, (οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων,) καὶ ἐν
23 σαββάτῳ περιτέμνετε ἄνθρωπον.^a Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββά-
τῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾷτε, ὅτι ὅλον ἄνθρωπον ἐγὼ ἐποίησα
24 25 ἐν σαββάτῳ; Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Ἐλεγον
οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖναι;

^a 22. Lev. 12, 3.

JOHN VII.

26 ¹ καὶ ἴδε, παρόρησά λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι· μήποτε ἀληθῶς ἔγνωσαν οἱ
 27 ἄρχοντες, ὅτι οὗτός ἐστιν [ἀληθῶς] ὁ Χριστός; ¹ ἀλλὰ τοῦτον οἶδαμεν πόθεν
 28 ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχεται, οὐδεὶς γινώσκει πόθεν ἐστίν. Ἐκραξεν οὖν
 ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς καὶ λέγων· καὶ οἶδατε, καὶ οἶδατε πόθεν εἰμί·
 καὶ ἀπ' ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ
 29 30 οἶδατε. Ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, καὶ κείνός με ἀπέστειλεν. Ἐξή-
 31 λθον οὖν αὐτόν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα, ὅτι οὐπω
 32 ἐληλύθει ἡ ὥρα αὐτοῦ. Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν καὶ ἔλε-
 33 γον· ὅτι ὁ Χριστὸς, ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσῃ, ὃν οὗτος
 34 ἐποίησεν; Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα,
 καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.
 33 Εἶπεν οὖν ὁ Ἰησοῦς· ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν
 34 πέμψαντά με. Ζητήσετέ με, καὶ οὐκ εὐρήσετε· καὶ ὅπου εἰμί ἐγώ, ὑμεῖς οὐ δύ-
 35 νασθε ἐλθεῖν. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· πῶς οὗτος μέλλει πορεύε-
 σθαι, ὅτι ἡμεῖς οὐκ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει
 36 πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας; Τίς ἐστὶν οὗτος ὁ λόγος, ὃν εἶπε·
 ζητήσετέ με, καὶ οὐκ εὐρήσετε, καὶ ὅπου εἰμί ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;
 37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξε λέ-
 38 γων· ἐάν τις διψῇ, ἐρχέσθω πρὸς με καὶ πινέτω. Ὁ πιστεύων εἰς ἐμέ, καθὼς
 39 εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.^a Τοῦτο
 δὲ εἶπε περὶ τοῦ πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν·
 40 οὐπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. Πολλοὶ οὖν ἐκ τοῦ
 41 ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον· οὗτός ἐστιν ἀληθῶς ὁ προφήτης. Ἄλλοι
 42 ἔλεγον· οὗτός ἐστιν ὁ Χριστός. Ἄλλοι δὲ ἔλεγον· μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ
 43 Χριστὸς ἔρχεται; Οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ
 44 Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται;^b Σχίσμα οὖν ἐν τῷ
 45 ὄχλῳ ἐγένετο δι' αὐτόν. Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς
 46 ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ
 47 Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι· διὰ τί οὐκ ἡγάγετε αὐτόν; Ἀπεκρίθησαν
 οἱ ὑπηρέται· οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ ἄνθρωπος.
 47 48 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· μὴ καὶ ὑμεῖς πεπλάνησθε; Μή τις ἐκ
 49 τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; Ἄλλ' ὁ ὄχλος οὗτος,
 50 ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρτατο εἰσι. Λέγει Νικοδήμους πρὸς αὐτούς, ὁ
 51 ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὃν ἐξ αὐτῶν· μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄν-
 52 θρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον καὶ γινῶ, τί ποιεῖ; Ἀπεκρίθησαν
 καὶ εἶπον αὐτῷ· μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε, ὅτι προφή-
 της ἐκ τῆς Γαλιλαίας οὐκ ἐγύγεται.

53. VIII. 1 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ· ὁ Ἰησοῦς δὲ ἐπορεύθη εἰς
 τὸ ὄρος τῶν ἐλαιῶν.

^a 38. Is. 55. 1. 58, 11. Comp. Is. 44, 3. Zech. 13, 1. 14, 8.^b 42. Comp. Ps. 59, 4. 132, 11. Mic. 5, 1 [2].

§ 84. The Woman taken in Adultery.—*Jerusalem.*

JOHN VIII. 2—11.

2 Ὁρθρον δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐ-
 3 τόν· καὶ καθίσας ἐδίδασκεν αὐτούς. Ἄγονσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
 πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ
 4 ἰλέγουσιν αὐτῷ· διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπ' αὐτοφώρῳ μοιχευομένη.
 5 Ἐν δὲ τῷ νόμῳ Μωϋσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι·^a σὺ οὖν
 6 τί λέγεις; Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. ὁ
 7 δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. Ὡς δὲ ἐπέμενον
 8 ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε πρὸς αὐτούς· ὁ ἀναμάρτητος ὑμῶν πρῶτος
 9 τὸν λίθον ἐπ' αὐτῇ βαλέτω. Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. Οἱ
 δὲ ἀκούσαντες καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι ἐξήρχοντο εἰς καθ' εἷς, ἀρ-
 10 ξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰη-
 11 σοῦς καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα. Ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μηδένα θεασά-
 μενος πλὴν τῆς γυναικὸς εἶπεν αὐτῇ· ἡ γυνή, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου;
 οὐδεὶς σε κατέκρινεν; Ἡ δὲ εἶπεν· οὐδεὶς, κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· οὐδὲ
 ἐγὼ σε κατακρίνω. πορεύου καὶ μηκέτι ἀμάρτανε.

§ 85. Further public teaching of our Lord. He reproves the unbelieving Jews, and escapes from their hands.—*Jerusalem.*

JOHN VIII. 12—59.

12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ
 ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
 13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ
 14 ἔστιν ἀληθής. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· κἂν ἐγὼ μαρτυρῶ περὶ
 ἐμαντοῦ, ἀληθὴς ἐστίν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω·
 15 ὑμεῖς δὲ οὐκ οἴδατε, πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω. Ὅτι κατὰ τὴν σάρκα
 16 κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. Καὶ ἂν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθής
 17 ἐστίν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. Καὶ ἐν τῷ νόμῳ
 δὲ τῷ ὑμετέρῳ γέγραπται^b ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν.
 18 Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαντοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.
 19 Ἐλεγον οὖν αὐτῷ· ποῦ ἔστιν ὁ πατήρ σου; ἀπεκρίθη ὁ Ἰησοῦς· οὕτε ἐμεοῖς οἴδατε
 20 οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾗδετε, καὶ τὸν πατέρα μου ᾗδετε ἂν. Ταῦτα τὰ
 ῥήματα ἐλάλησεν [ὁ Ἰησοῦς] ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ
 οὐδεὶς ἐπίσταν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.
 21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ
 ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.
 22 Ἐλεγον οὖν οἱ Ἰουδαῖοι· μῆτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει· ὅπου ἐγὼ ὑπάγω,
 23 ὑμεῖς οὐ δύνασθε ἐλθεῖν; Καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ
 τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου

^a 5. Lev. 20, 10. Comp. Deut. 22, 21.^b 18. Deut. 17, 6. Comp. Deut. 19, 15.

JOHN VIII.

24 τούτου. Εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ
 25 μὴ πιστεύσητε, ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. Ἐλεγον οὖν
 αὐτῷ· σὺ τίς εἶ; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· τὴν ἀρχὴν ὃ, τι καὶ λαλῶ ὑμῖν.
 26 Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστί, καὶ γὰρ,
 27 ἃ ἤκουσα παρὰ αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. Οὐκ ἔγινωσαν, ὅτι τὸν
 28 πατέρα αὐτοῖς ἔλεγεν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ὅταν ὑψώσητε τὸν υἱὸν τοῦ
 ἀνθρώπου, τότε γνώσεσθε, ὅτι ἐγὼ εἰμι καὶ ἀπ' ἑμαντοῦ ποιῶ οὐδέν, ἀλλὰ
 29 καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ, καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν·
 οὐκ ἀγῆκε με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.
 30 31 Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν. Ἐλεγεν οὖν ὁ Ἰη-
 σοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ
 32 τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ, καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλή-
 33 θεια ἐλευθερώσει ὑμᾶς. Ἀπεκρίθησαν αὐτῷ· σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ
 34 δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις· ὅτι ἐλεύθεροι γενήσεσθε; Ἀπεκρίθη
 αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός
 35 ἐστί τῆς ἁμαρτίας. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς
 36 μένει εἰς τὸν αἰῶνα. Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε.
 37 Οἶδα, ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς
 38 οὐ χωρεῖ ἐν ὑμῖν. Ἐγὼ δ' ἐώρακα παρὰ τῷ πατρὶ μου λαλῶ· καὶ ὑμεῖς οὖν ὁ
 39 ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ὁ
 πατήρ ἡμῶν Ἀβραάμ ἐστί. λέγει αὐτοῖς ὁ Ἰησοῦς· εἰ τέκνα τοῦ Ἀβραάμ ἦτε,
 40 τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε ἄν. Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον,
 ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ
 41 ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπον οὖν αὐτῷ· ἡμεῖς ἐκ
 42 πορρείας οὐ γεγεννημέθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν. Εἶπεν οὖν αὐτοῖς ὁ
 Ἰησοῦς· εἰ ὁ Θεὸς πατήρ ὑμῶν ἦν, ἠγαπᾶτε ἄν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλ-
 43 θον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἑμαντοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε. Διὰ
 τί τὴν λαλιὰν τὴν ἐμὴν οὐ γνωσκέτε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν
 44 ἐμόν. Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς
 ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐχ
 ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ,
 45 ὅτι ψεύστης ἐστὶ καὶ ὁ πατήρ αὐτοῦ. Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πι-
 46 στεύετε μοι. Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διὰ
 47 τί ὑμεῖς οὐ πιστεύετε μοι; Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ
 48 τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ. Ἀπεκρίθησαν οὖν οἱ Ἰου-
 δαῖοι καὶ εἶπον αὐτῷ· οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρεῖτης εἶ σὺ καὶ δαιμό-
 49 ριον ἔχεις; Ἀπεκρίθη Ἰησοῦς· ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα
 50 μου, καὶ ὑμεῖς ἀτιμάζετέ με. Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν
 51 καὶ κρίνων. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον
 52 οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγινώκαμεν,
 ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις· ἐὰν
 53 τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα· μὴ σὺ
 μεῖζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται

JOHN VIII.

54 ἀπέθανον· τίνα σεαυτὸν ποιεῖς; Ἀπεκρίθη Ἰησοῦς· ἐὰν ἐγὼ δοξάζω
 ἑμμαντόν, ἡ δόξα μου οὐδὲν ἐστίν· ἐστὶν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς
 55 λέγετε, ὅτι Θεὸς ὑμῶν ἐστί, καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ
 ἐὰν εἴπω, ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν
 56 καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ ὁ πατήρ ὑμῶν ἡγαλλιάσατο, ἵνα ἴδῃ τὴν
 57 ἡμέραν τὴν ἐμὴν· καὶ εἶδε καὶ ἔχαρη. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· πεν-
 58 τήκοντα ἔτη οὐπω ἔχεις, καὶ Ἀβραὰμ ἐώρακας; Εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν
 59 ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι. Ἦσαν οὖν λίθους, ἵνα βάλω-
 σιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ διελθὼν διὰ μέσου
 αὐτῶν, καὶ παρήγεν οὕτως.

§ 86. A Lawyer instructed. Love to our neighbour defined. Parable of the good Samaritan.—Near Jerusalem.

LUKE X. 25—37.

25 Καὶ ἰδού, νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων· διδάσκαλε, τί ποι-
 26 ἦσας ζωὴν αἰώνιον κληρονομήσω; Ὁ δὲ εἶπε πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγρα-
 27 πται; πῶς ἀγαπᾷς σεαυτὸν; Ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις κύριον τὸν Θεόν
 σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος
 28 σου καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. Εἶπε δὲ
 29 αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ. Ὁ δὲ θέλων δικαιοῦν ἑαυτόν
 30 εἶπε πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστί μου πλησίον; Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν·
 ἀνθρώπος τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχά, καὶ λησταῖς περιέπεσεν·
 οἱ καὶ ἐκδύσαντες αὐτόν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγ-
 31 χάνοντα. Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν
 32 αὐτόν ἀντιπαρῆλθεν. Ὁμοίως δὲ καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον,
 33 ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθε. Σαμαρείτης δὲ τις ὁδεύων ἦλθε κατ' αὐτόν, καὶ
 34 ἰδὼν αὐτόν ἐσπλαγχνίσθη. Καὶ προελθὼν κατέδρασε τὰ τραύματα αὐτοῦ,
 ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιάσας δὲ αὐτόν ἐπὶ τὸ ἴδιον κτήρος ἤγαγεν αὐτόν
 35 εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν
 δύο δηνάρια ἔδωκε τῷ πανδοχεῖ καὶ εἶπεν αὐτῷ· ἐπιμελήθητι αὐτοῦ, καὶ ὅτι ἂν
 36 προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. Τίς οὖν τούτων τῶν
 37 τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστές; Ὁ δὲ εἶπεν·
 ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ,
 ποίει ὁμοίως.

§ 87. Jesus in the house of Martha and Mary.—Bethany.

LUKE X. 38—42.

38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτούς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινα·
 39 γυνὴ δὲ τις ὀνόματι Μάρθα ὑπέδεξατο αὐτόν εἰς τὸν οἶκον αὐτῆς. Καὶ τῇδε
 ἦν ἀδελφὴ καλουμένη Μαρία, ἥ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ

LUKE X.

40 ἤκουε τὸν λόγον αὐτοῦ. Ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπε· κύριε, οὐ μέλει σοι, ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπε διακο-
 41 νεῖν; εἰπὲ οὖν αὐτῇ, ἵνα μοι συναντιλάβηται. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ
 42 Ἰησοῦς· Μάρθα, Μάρθα, μεριμνῆς καὶ τυρβάζῃ περὶ πολλά· ἑνὸς δὲ ἐστὶ χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἧτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

§ 88. The Disciples again taught how to pray.—Near Jerusalem.

LUKE XI. 1—13.

1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσερχόμενον, ὡς ἐπαύσατο, εἶπε
 τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς
 2 καὶ Ἰωάννης ἐδίδασκε τοὺς μαθητὰς αὐτοῦ. Εἶπε δὲ αὐτοῖς· ὅταν προσεύχησθε,
 λέγετε· πατήρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ
 3 βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· ἵ τὸν
 4 ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς ἀμαρ-
 5 τίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφειλόντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς
 6 εἰς πειρασμόν· ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Καὶ εἶπε πρὸς αὐτούς· τίς
 7 ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ· φίλε,
 8 χρῆσόν μοι τρεῖς ἄρτους, ἵ ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ
 9 ἔχω ὃ παραθήσω αὐτῷ· ἵ κακεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ· μὴ μοι κόπους
 10 παρέχε· ἦδη ἡ θύρα κέλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν·
 11 οὐ δύναμαι ἀναστὰς δοῦναί σοι. Αἶγὼ ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς
 12 διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναιδείαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων
 13 χρῆζει. Καὶ γὰρ ὑμῖν λέγω· αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε καὶ εὕρεσθε·
 14 κρούετε, καὶ ἀνοιγήσεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρι-
 15 σκει, καὶ τῷ κρούοντι ἀνοιγήσεται. Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ
 16 υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἄντι ἰχθύος ὅσιν ἐπιδώσει
 17 αὐτῷ; ἢ καὶ ἐὰν αἰτήσῃ ὄν, μὴ ἐπιδώσει αὐτῷ σκορπίον; Εἰ οὖν ὑμεῖς πό-
 18 νηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ δίδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον
 19 ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

§ 89. The Seventy return.—Jerusalem?

LUKE X. 17—24.

17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια
 18 ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. Εἶπε δὲ αὐτοῖς· ἐθεώρουν τον σατανᾶν
 19 ὡς ἄστραπὴν ἐκ τοῦ οὐρανοῦ ῥεσόντα. Ἰδού, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ
 20 πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ·
 21 καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. Πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα
 22 ὑμῶν ὑποτάσσεται· χαίρετε δὲ [μᾶλλον], ὅτι τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς
 23 οὐρανοῖς. Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν·
 24 ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα
 25 ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ ῥηπίοις. ναί, ὁ πατὴρ, ὅτι οὐ-

LUKE X.

22 τως ἐγένετο εὐδοκία ἔμπροσθέν σου. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε·
 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει, τίς ἐστιν ὁ υἱός,
 εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱός
 23 ἀποκαλύψαι. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπε· μακάριοι οἱ
 24 ὀφθαλμοὶ οἱ βλέποντες, ἃ βλέπετε. Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ
 βασιλεῖς ἠθέλησαν ἰδεῖν, ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι, ἃ ἀκούετε,
 καὶ οὐκ ᾔκουσαν.

§ 90. A man born blind is healed on the Sabbath. Our Lord's subsequent discourses.—Jerusalem.

JOHN IX. 1—41. X. 1—21.

1 2 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. Καὶ ἠρώτησαν αὐτὸν οἱ
 μαθηταὶ αὐτοῦ λέγοντες· ῥαββί, τίς ἡμαρτεν; οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα
 3 τυφλὸς γεννηθῇ; Ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐ-
 4 τοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. Ἐμὲ δεῖ ἐργάζεσθαι τὰ
 ἔργα τοῦ πέμψαντός με, ἕως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργά-
 5 ζεσθαι. Ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. Ταῦτα εἰπὼν ἔπτυσε
 6 χαμαί, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτίσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς
 7 ὀφθαλμοὺς τοῦ τυφλοῦ, ἰ καὶ εἶπεν αὐτῷ· ὕπαγε, νύφαι εἰς τὴν κολυμβήθραν
 τοῦ Σιλωὰμ (ὃ ἐρμηνεύεται ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνύφατο, καὶ ἦλθε
 8 βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον, ὅτι προσαίτης
 9 ἦν, ἔλεγον· οὐχ οὗτός ἐστιν ὁ καθημέρος καὶ προσαιτῶν; Ἄλλοι ἔλεγον· ὅτι
 οὗτός ἐστιν. ἄλλοι δέ· ὅτι ὁμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν· ὅτι ἐγὼ εἰμι.
 10 11 Ἐλεγον οὖν αὐτῷ· πῶς ἀνεχώρησάν σου οἱ ὀφθαλμοί; Ἀπεκρίθη ἐκεῖνος καὶ
 εἶπεν· ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἐπέχρισέ μου τοὺς ὀφ-
 12 θαλμούς, καὶ εἶπέ μοι· ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ καὶ νύφαι.
 12 ἀπελθὼν δὲ καὶ νυφάμενος ἀνέβλεψα. Εἶπον οὖν αὐτῷ· ποῦ ἐστιν ἐκεῖνος;
 λέγει· οὐκ οἶδα.
 13 14 Ἀγνοοῖν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. Ἦν δὲ σάββατον,
 15 ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς. Πάλιν
 οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν
 16 ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνυφάμην, καὶ βλέπω. Ἐλεγον οὖν ἐκ
 τῶν Φαρισαίων τινές· οὗτος ὁ ἄνθρωπος οὐκ ἐστὶ παρὰ τοῦ Θεοῦ, ὅτι τὸ σάβ-
 17 βατον οὐ τηρεῖ. ἄλλοι ἔλεγον· πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα
 18 σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. Λέγουσι τῷ τυφλῷ πάλιν· σὺ τί
 19 λέγεις περὶ αὐτοῦ, ὅτι ἡνοιξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν· ὅτι προφῆτης
 20 ἐστίν. Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλε-
 21 πον, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. Καὶ ἠρώτησαν
 αὐτοὺς λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη;
 20 πῶς οὖν ἄρτι βλέπει; Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· οἶδαμεν,
 21 ὅτι τοῦτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει, οὐκ
 οἶδαμεν, ἢ τίς ἡνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν

JOHN IX.

22 ἔχει, αὐτὸν ἐρωτήσατε, αὐτὸς περὶ αὐτοῦ λαλήσει. Ταῦτα εἶπον οἱ γονεῖς αὐ-
 23 τοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους. ἤδη γὰρ συνετεθέιντο οἱ Ἰουδαῖοι, ἵνα ἐάν
 24 αὐτοῦ εἶπον· ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. Ἐρωήνησαν οὖν ἐκ δευτέρου
 25 τὸν ἄνθρωπον, ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶ-
 26 δαμεν, ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλός ἐστιν. Ἀπεκρίθη οὖν ἐκεῖνος καὶ
 27 εἶπεν· εἰ ἀμαρτωλός ἐστιν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω.
 28 Εἶπον δὲ αὐτῷ πάλιν· τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς; Ἀπε-
 29 κρίθη αὐτοῖς· εἶπον ὑμῖν ἤδη, καὶ οὐκ ἤκούσατε· τί πάλιν θέλετε ἀκοῦειν; μὴ
 30 καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; Ἐλοιδόρησαν αὐτὸν καὶ εἶπον·
 31 σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί· ἡμεῖς οἶδαμεν,
 32 ὅτι Μωϋσῇ λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. Ἀπεκρίθη
 33 ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε
 34 πόθεν ἐστί, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς. Οἶδαμεν δέ, ὅτι ἀμαρτωλῶν ὁ θεός
 35 οὐκ ἀκούει,^a ἀλλ' ἐάν τις θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.
 36 Ἐκ τοῦ αἰῶνος οὐκ ἤκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. Εἰ
 37 μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἰδύνατο ποιεῖν οὐδέν. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ·
 38 ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.
 39 Ἦκουσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν αὐτῷ·
 40 σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; Ἀπεκρίθη ἐκεῖνος καὶ εἶπε· τίς ἐστι, κύριε,
 41 ἵνα πιστεύσω εἰς αὐτόν; Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· καὶ ἑώρακας αὐτόν, καὶ ὁ
 42 λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. Ὁ δὲ ἔφη· πιστεύω, κύριε, καὶ προσεκνήνησεν
 43 αὐτῷ. Καὶ εἶπεν ὁ Ἰησοῦς· εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα
 44 οἱ μὴ βλέποντες βλέπωσι καὶ οἱ βλέποντες τυφλοὶ γένωνται. Καὶ ἤκουσαν ἐκ
 45 τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· μὴ καὶ ἡμεῖς τυ-
 46 φλοὶ ἐσμεν; Εἶπεν αὐτοῖς ὁ Ἰησοῦς· εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἀμαρτίαν· νῦν
 47 δὲ λέγετε· ὅτι βλέπομεν· ἡ οὖν ἀμαρτία ὑμῶν μένει.

X. 1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν
 2 προβάτων, ἀλλὰ ἀναβαίνων ἄλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ ληστής· ὁ δὲ
 3 εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶ τῶν προβάτων. Τούτῳ ὁ θυρωρὸς
 4 ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ
 5 κατ' ὄνομα καὶ ἐξάγει αὐτά. Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν
 6 αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν
 7 αὐτοῦ. Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ
 8 οἶδασιν τὴν φωνήν. Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰη-
 9 σοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν, τίνα ἦν, ἃ ἔλάλει αὐτοῖς. Εἶπεν οὖν πάλιν αὐ-
 10 τοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.
 11 Πάντες, ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν
 12 τὰ πρόβατα. Ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ
 13 εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει. Ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα
 14 κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον, ἵνα ζωὴν ἔχωσι καὶ περισσὴν ἔχωσιν. Ἐγὼ

^a 31. Comp. Prov. 28, 9.

JOHN X.

εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ἐπὲρ τῶν προβά-
 12 των· ὁ μισθωτὸς δὲ καὶ οὐκ ὢν ποιμὴν, οὐ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ
 τὸν λύκον ἐρχόμενον, καὶ ἀγήσκει τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει
 13 αὐτὰ καὶ σκορπίζει τὰ πρόβατα. Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστι
 14 καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώ-
 15 σκω τὰ ἐμὰ καὶ γινώσκονται ὑπὸ τῶν ἐμῶν, ἡ καθὼς γινώσκει με ὁ πατὴρ καὶ γὰρ
 16 γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ἐπὲρ τῶν προβάτων. Καὶ
 ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κακῆϊνά με δεῖ ἀγαγεῖν,
 17 καὶ τῆς φωνῆς μου ἀκούσουσι, καὶ γενήσεται μία ποίμνη, εἰς ποιμὴν. Διὰ τοῦτο
 18 ὁ πατὴρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. Οὐδεὶς
 αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἑμαυτοῦ· ἐξουσίαν ἔχω θεῖναι
 αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύτην τὴν ἐντολὴν ἔλαβον παρὰ
 τοῦ πατρὸς μου.
 19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.
 20 Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν· δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
 21 Ἄλλοι ἔλεγον· ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζόμενον· μὴ δαιμόνιον δύναται
 τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

§ 91. Jesus in Jerusalem at the Festival of Dedication. He retires beyond Jordan.—
Jerusalem. Bethany beyond Jordan.

JOHN X. 22—42.

22 23 Ἐγένετο δὲ τὰ ἐγκαίρια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν, ἡ καὶ περιεπάτει
 24 ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος. Ἐκκύλωσαν οὖν αὐτὸν οἱ Ἰου-
 δαῖοι καὶ ἔλεγον αὐτῷ· ἕως πότε τὴν ψυχὴν ἡμῶν αἵρεις; εἰ σὺ εἶ ὁ Χριστός,
 25 εἰπέ ἡμῖν παρήγορίᾳ. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· εἶπον ὑμῖν, καὶ οὐ πιστεύετε.
 τὰ ἔργα, ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.
 26 Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γὰρ ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον
 27 ὑμῖν. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω αὐτά, καὶ
 28 ἀκολουθοῦσί μοι, ἡ καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς
 29 τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. Ὁ πατὴρ μου, ὃς
 δέδωκέ μοι, μεῖζων πάντων ἐστί, καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ
 30 31 πατρὸς μου. Ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν. Ἐβάστασαν οὖν πάλιν λίθους οἱ
 32 Ἰουδαῖοι, ἵνα λιθώσωσιν αὐτόν. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· πολλὰ καλὰ ἔργα
 33 ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον λιθάξετέ με; Ἀπεκρί-
 34 θησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες· περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ
 περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. Ἀπεκρίθη
 αὐτοῖς ὁ Ἰησοῦς· οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν·^a ἐγὼ εἶπα, θεοί
 35 ἔστε; Εἰ ἐκείνους εἶπε θεούς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται
 36 λυθῆναι ἡ γραφή· ὃν ὁ πατὴρ ἡγάσας καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς
 37 λέγετε· ὅτι βλασφημεῖς, ὅτι εἶπον· υἱὸς τοῦ θεοῦ εἰμι; Εἰ οὐ ποιῶ τὰ ἔργα τοῦ

^a 34. Ps. 82, 6. Comp. Ex. 22, 7 sq.

JOHN X.

38 πατρός μου, μὴ πιστεύετε μοι. Εἰ δὲ ποιῶ, κὰν ἔμοι μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε, ἵνα γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἔμοι ὁ πατήρ, καὶ γὰρ ἐν αὐτῷ.
 39 Ἐξήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
 40 Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον, ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ. Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον· ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δέ, ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν. Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

§ 92. The raising of Lazarus.—Bethany.

JOHN XI. 1—46.

1 Ἦν δὲ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάσασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἡσθένει.
 3 Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι· κύριε, ἴδε, ὃν φιλεῖς, ἀσθενεῖ.
 4 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς ἰδούσης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. Ὡς οὖν ἤκουσεν, ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπος δύο ἡμέρας. Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. Λέγουσιν αὐτῷ οἱ μαθηταί· ῥαββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;
 9 Ἀπεκρίθη Ἰησοῦς· οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας; ἐὰν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκώπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· ἢ ἐὰν δὲ τις περιπατῇ ἐν τῇ νυκτί, προσκώπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι, ἵνα ἐξυπνίσω αὐτόν. Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· κύριε, εἰ κεκοίμηται, σωθήσεται. Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν, ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρόρησά· Λάζαρος ἀπέθανε, καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Λίδυμος, τοῖς συμμαθηταῖς· ἄγωνεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
 17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ.
 18 19 Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὥς ἀπὸ στεδίων δεκαπέντε· καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυνθῶσιν αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. Ἡ οὖν Μάρθα ὥς ἤκουσεν, ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθεζέτο. Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· κύριε, εἰ ἦς ὥδε, ὁ ἀδελφός μου οὐκ ἂν ἔτεθνήκει·
 22 23 ἀλλὰ καὶ νῦν οἶδα, ὅτι, ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός. Λέγει αὐτῇ ὁ Ἰησοῦς· ἀναστήσεται ὁ ἀδελφός σου. Λέγει αὐτῷ Μάρθα· οἶδα, ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμέ, κὰν ἀποθάνῃ, ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεῖτε τοῦτο;
 27 Λέγει αὐτῷ· ναί, κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ,

JOHN XI.

28 ὁ εἰς τὸν κόσμον ἐρχόμενος. Καὶ ταῦτα εἰποῦσα ἀπῆλθε καὶ ἐφώνησε Μαρίαν
 29 τὴν ἀδελφὴν αὐτῆς λάθρα εἰποῦσα· ὁ διδάσκαλος ἀράεστι καὶ φωνεῖ σε. Ἐκείνη
 30 ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. Οὕτω δὲ ἐληλύθει ὁ Ἰη-
 31 σοὺς εἰς τὴν κώμην· ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. Οἱ οὖν
 32 Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν
 33 Μαρίαν, ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ λέγοντες· ὅτι ὑπάρχει
 34 εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ. Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς,
 35 ἰδοῦσα αὐτὸν ἔπεσεν εἰς τοὺς πόδας αὐτοῦ λέγουσα αὐτῷ· κύριε, εἰ ἦς ὧδε,
 36 οὐκ ἂν ἀπέθαρ' ἐμὸν ὁ ἀδελφός. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς
 37 συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάρα-
 38 ξεν ἑαυτὸν· καὶ εἶπε· ποῦ τεθεύκατε αὐτόν; λέγουσιν αὐτῷ· κύριε, ἔρχου καὶ
 39 ἴδε. Ἐδάκρυσεν ὁ Ἰησοῦς. Ἐλεγον οὖν οἱ Ἰουδαῖοι· ἴδε, πῶς ἐφίλει αὐτόν.
 40 Τινὲς δὲ ἐξ αὐτῶν εἶπον· οὐκ ἡδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ
 41 τυφλοῦ ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν πάλιν ἐμβριμώμενος
 42 ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.
 43 Λέγει ὁ Ἰησοῦς· ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρ-
 44 θα· κύριε, ἥδη ὄζει· τεταρταῖος γάρ ἐστι. Λέγει αὐτῇ ὁ Ἰησοῦς· οὐκ εἰπὸν σοι,
 45 ὅτι, ἐὰν πιστεύσῃς, ὅψει τὴν δόξαν τοῦ θεοῦ; Ἦραν οὖν τὸν λίθον [οὗ ἦν ὁ
 46 τεθνηκὼς κείμενος]· ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε· πάτερ,
 47 εὐχαριστῶ σοι, ὅτι ἤκουσάς μου. Ἐγὼ δὲ ᾔδειν, ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ
 48 διὰ τὸν ὄχλον τὸν περιεστώτα εἶπον, ἵνα πιστεύσωσιν, ὅτι σύ με ἀπέστειλας.
 49 Καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύασε· Λάζαρε, δεῦρο ἔξω. Καὶ ἐξῆλ-
 50 θεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις
 51 αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς· λύσατε αὐτὸν καὶ ἄφετε
 52 ὑπάγειν.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι,
 46 αἱ ἐποίησεν [ὁ Ἰησοῦς], ἐπίστευσαν εἰς αὐτόν. Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς
 τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς, αἱ ἐποίησεν ὁ Ἰησοῦς.

§ 93. The counsel of Caiaphas against Jesus. He retires from Jerusalem.—Jerusalem. Ephraim.

JOHN XI. 47—54.

47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· τί ποι-
 48 μεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. Ἐὰν ἀφώμεν αὐτὸν οὕτω,
 49 πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀρῶσιν ἡμῶν καὶ
 50 τὸν τόπον καὶ τὸ ἔθνος. Εἰς δὲ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυ-
 51 τοῦ ἐκείνου, εἶπεν αὐτοῖς· ὑμεῖς οὐκ οἴδατε οὐδέν, ἢ οὐδὲ διαλογίζεσθε, ὅτι συμ-
 52 φέρει ἡμῖν, ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος
 53 ἀπόλῃται. Τοῦτο δὲ ἄφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ
 54 ἐκείνου προεφάρτευσεν, ὅτι ἐμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους.
 55 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπι-
 56 σμένα συναγάγῃ εἰς ἓν. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλευσαντο, ἵνα ἀπο-
 κτείνωσιν αὐτόν.

JOHN XI.

54 Ἰησοῦς οὖν οὐκέτι παρόρησά περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν [ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν· κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

§ 94. Jesus beyond Jordan is followed by multitudes. The healing of the infirm Woman on the Sabbath.—*Valley of Jordan. Perea.*

MATTH. XIX. 1, 2.

1 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάνου. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

MARK X. 1.

1 Κακεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καί, ὥς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.

LUKE XIII. 10—21.

10 11 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι. Καὶ ἰδοὺ, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ· καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακίψαι εἰς τὸ παντελές. Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε καὶ εἶπεν αὐτῇ· γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου. Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας, καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν θεόν. Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν, ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ· ἕξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος καὶ εἶπεν· ὑποκριτά, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; Ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδησεν ὁ σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

18 Ἐλεγε δὲ· τίς ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ; καὶ τίς ὁμοιώσω αὐτήν; 19 Ὅμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ἡῤῥησε καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. Καὶ πάλιν εἶπε· τίς ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; 21 Ὅμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυπεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἔξυμώθη ὅλον.

§ 95. Our Lord goes teaching and journeying towards Jerusalem. He is warned against Herod.—*Perea.*

LUKE XIII. 22—35.

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱερουσαλὴμ. Εἶπε δὲ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπε πρὸς αὐτούς· ἁγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης

LUKE XIII.

της καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες· κύριε, κύριε, ἀνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ. Τότε ἄρξῃσθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. Καὶ ἐρεῖ· λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· ἀπόστειτε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὀψῇσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. Καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότον, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Καὶ ἰδοὺ, εἰσὶν ἔσχατοι, οἱ ἔσονται πρῶτοι, καὶ εἰσὶ πρῶτοι, οἱ ἔσονται ἔσχατοι.

Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. Καὶ εἶπεν αὐτοῖς· πορευθέντες εἵπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἑπομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρίπον ὄρνις τὴν ἑαυτῆς νοσσιᾶν ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθέλησατε. Ἰδοὺ, ἀγίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.^a λέγω δὲ ὑμῖν, ὅτι οὐ μὴ με ἴδητε, ἕως ἃν ἤξῃ ὅτε εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

§ 96. Our Lord dines with a chief Pharisee on the Sabbath. Incidents.—Perea.

LUKE XIV. 1—24.

Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. Καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; Οἱ δὲ ἠσύνχασαν· καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσε. Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε· τίνας ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα. Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπείχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς· ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν,^b μήποτε ἐντιμώτερός σου ἢ κεκλημένος ὑπ' αὐτοῦ,¹ καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσαι εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπη σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι. Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. Ἐλεγε δὲ καὶ τῷ κεκληκότι αὐτόν· ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φῶναι τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ

^a 35. Comp. Ps. 69, 26 [25]. Jer. 12, 7. 22, 5.

^b 8. Comp. Prov. 25, 6.

LUKE XIV.

γείτονας πλουσίους, μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπό-
 13 δομα. Ἀλλ' ὅταν ποιῇς δοχὴν, κἀλεῖ πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς,
 14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναι σοι· ἀνταποδοθήσεται γάρ σοι
 ἐν τῇ ἀναστάσει τῶν δικαίων.
 15 Ἀκούσας δὲ τις τῶν συνακακιμένων ταῦτα εἶπεν αὐτῷ· μακάριος, ὃς φάγε-
 16 ται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπός τις ἐποίησε
 17 δεῖπνον μέγα καὶ ἐκάλεσε πολλοὺς. Καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ
 18 δεῖπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἡδὴ ἔτοιμά ἐστί πάντα. Καὶ
 ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ· ἀγρὸν ἡγόρασα
 19 καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. Καὶ
 ἕτερος εἶπε· ζύγη βοῶν ἡγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ
 20 σε, ἔχε με παρητημένον. Καὶ ἕτερος εἶπε· γυναῖκα ἔγρημα καὶ διὰ τοῦτο οὐ
 21 δύναμαι ἔλθεῖν. Καὶ παραγερόμενος ὁ δούλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐ-
 τοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως
 εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ
 22 χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. Καὶ εἶπεν ὁ δούλος· κύριε, γέγονεν ὡς
 23 ἐπέταξας, καὶ ἔτι τόπος ἐστί. Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· ἔξελθε εἰς
 τὰς ὁδοὺς καὶ ῥαγμούς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου.
 24 Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ
 δεῖπνου.

§ 97. What is required of true Disciples.—Perea.

LUKE XIV. 25—35.

25 26 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί. καὶ στραφεὶς εἶπε πρὸς αὐτούς·¹ εἴ τις
 ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα
 καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν,
 27 οὐ δύναται μου μαθητὴς εἶναι. Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ
 28 ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητὴς. Τίς γὰρ ἐξ ὑμῶν, θέλων
 πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἴ ἔχει τὰ πρὸς
 29 ἀπαρτισμόν; Ἴνα μή ποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι,
 30 πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίξιν αὐτῷ λέγοντες· ὅτι οὗτος ὁ ἄνθρω-
 31 πος ἤρξατο οἰκοδομῆσαι καὶ οὐκ ἰσχυσεν ἐκτελέσαι. Ἡ τίς βασιλεὺς, πορευόμενος
 συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευέται, εἴ δυνα-
 32 τός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐ-
 33 τόν; Εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς
 34 εἰρήνην. Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρ-
 35 ρανθῇ, ἐν τίνι ἀρτυθήσεται; Οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω
 βάλλουσιν αὐτό. Ὁ ἔχων ὥτα ἀκούειν, ἀκουέτω

§ 93. Parable of the Lost Sheep, etc. Parable of the Prodigal Son.—*Perea.*

LUKE XV. 1—32.

- 1 Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.
 2 Καὶ διεγόγγυσον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες· ὅτι οὗτος ἁμαρτω-
 3 λους προσδέχεται καὶ συνεσθίει αὐτοῖς. Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν
 4 ταύτην λέγων· τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἓν
 5 ἐξ αὐτῶν οὐ καταλείπει τὰ ἑνενηκονταεννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ
 6 ἑλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς·
 7 συγχάρετέ μοι, ὅτι εὑρον τὸ πρόβατόν μου τὸ ἀπολωλός. Λέγω ὑμῖν, ὅτι οὕτω
 8 χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑνενηκοντα-
 9 εννέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας. Ἡ τίς γυνὴ δραχμὰς ἔχουσα
 10 δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ
 11 ζητεῖ ἐπιμελῶς, ἕως ὅτου εὑρῇ; Καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γεί-
 12 τοντας λέγουσα· συγχάρετέ μοι, ὅτι εὑρον τὴν δραχμὴν, ἣν ἀπώλεσα. Οὕτω, λέγω
 13 ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.
 14 Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς
 15 χώραν μακράν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτῳ. Λαπανή-
 16 σαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ
 17 αὐτὸς ἤρξατο ὑστερεῖσθαι. Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας
 18 ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. Καὶ ἐπε-
 19 θύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων, ὧν ἦσθιον οἱ χοῖροι, καὶ
 20 οὐδεὶς ἐδίδον αὐτῷ. Εἰς ἑαυτὸν δὲ ἔλθὼν εἶπε· πόσοι μίσθιοι τοῦ πατρός μου
 21 περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι. Ἀναστὰς πορεύσομαι πρὸς τὸν
 22 πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·
 23 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἓνα τῶν μισθίων σου.
 24 Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος,
 25 εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ, καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν
 26 τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. Εἶπε δὲ αὐτῷ ὁ υἱός· πάτερ, ἡμαρτον
 27 εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. Εἶπε
 28 δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ· ἔξενέγκατε τὴν στολὴν τὴν πρώτην καὶ
 29 ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς
 30 πόδας, καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφραν-
 31 θώμεν· ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὸς ἦν καὶ
 32 εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀρχῇ·
 33 καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκονσε συμφωνίας καὶ χορῶν. Καὶ προσκαλε-
 34 σάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο, τί εἶη ταῦτα. Ὁ δὲ εἶπεν αὐτῷ· ὅτι ὁ
 35 ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγια-
 36 νοντα αὐτὸν ἀπέλαβεν. Ὁργίσθη δὲ καὶ οὐκ ᾔθελεν εἰσελθεῖν. ὁ οὖν πατήρ αὐ-
 37 τοῦ ἐξελθὼν παρεκάλε αὐτόν. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· ἰδοὺ, τοσαῦτα

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ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἔμοι οὐδέποτε ἔδωκας
 30 ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱός σου οὗτος, ὁ κατα-
 φράγων σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔδυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.
 31 Ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἔστιν·
 32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέ-
 ζησε, καὶ ἀπολωλὼς ἦν καὶ εὐρέθῃ.

§ 99. Parable of the Unjust Steward.—Perea.

LUKE XVI. 1—13.

1 Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· ἄνθρωπος τις ἦν πλούσιος, ὃς εἶχεν
 οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.
 2 Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον
 3 τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονό-
 μος· τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν
 4 οὐχ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. Ἐγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ τῆς
 5 οἰκονομίας, δεξωταί με εἰς τοὺς οἴκους αὐτῶν. Καὶ προσκαλεσάμενος ἕνα
 ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου αὐτοῦ ἔλεγε τῷ πρώτῳ· πόσον ὀφείλεις
 6 τῷ κυρίῳ μου; Ὁ δὲ εἶπεν· ἑκατὸν βάτους ἐλαίου. καὶ εἶπεν αὐτῷ· δεῖξαι σου
 7 τὸ γράμμα καὶ καθίσας ταχέως γράψον πεντήκοντα. Ἐπειτα ἕτερον εἶπε· σὺ δὲ
 πόσον ὀφείλεις; ὁ δὲ εἶπεν· ἑκατὸν κόρους σίτου. καὶ λέγει αὐτῷ· δεῖξαι σου τὸ
 8 γράμμα καὶ γράψον ὀγδοήκοντα. Καὶ ἐπήρσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδι-
 9 κίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ
 τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι. Καγὰ ὑμῖν λέγω· ποι-
 10 ῆσατε ἑαυτοῖς φίλους ἐκ του μαμωνα τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε, δεξωταί
 11 ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστι,
 12 καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. Εἰ οὖν ἐν τῷ ἁδίκῳ μαμω-
 13 νῷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; Καὶ εἰ ἐν τῷ ἁλλοτρίῳ
 πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; Οὐδεὶς οἰκέτης δύναται δυοὶ
 κυρίοις δουλεῖν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέ-
 ξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ.

§ 100. The Pharisees reprov'd. Parable of the Rich Man and Lazarus.—Perea.

LUKE XVI. 14—31.

14 Ἦκονον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχοντες, καὶ ἔξεμν-
 15 κήριζον αὐτόν. Καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον
 τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις
 16 ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ. Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου·
 17 ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. Εὐκο-
 πώτερον δὲ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν
 18 πεσεῖν. Πᾶς ὁ ἀπολύων τὴν γυναικα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ πᾶς
 19 ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. Ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ

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20 ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. Πτω-
 χὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλωμένος
 21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης
 22 τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. Ἐγένετο
 δὲ ἀποθάνειν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλ-
 23 πον Ἀβραάμ. ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. Καὶ ἐν τῷ ᾠδῇ ἐπάρας
 τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακροῦθεν
 24 καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. Καὶ αὐτὸς φωνήσας εἶπε· πάτερ Ἀβραάμ,
 ἐλέησόν με καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος
 25 καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. Εἶπε δὲ
 Ἀβραάμ· τέκνον, μνήσθητι, ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ
 26 Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὁδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. Καὶ ἐπὶ
 πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστὶν κειται, ὅπως οἱ θελοντες
 διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.
 27 Εἶπε δέ· ἔρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου·
 28 ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν
 29 εἰς τὸν τόπον τούτον τῆς βασάνου. Λέγει αὐτῷ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ
 30 τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν. Ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ'
 31 ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν. Εἶπε δὲ αὐτῷ· εἰ
 Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ,
 πεισθήσονται.

§ 101. Jesus inculcates forbearance, faith, humility.—Perea.

LUKE XVII. 1—10.

Εἶπε δὲ πρὸς τοὺς μαθητάς· ἀνένδεκτόν ἐστι τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα·
 2 οὐαὶ δέ, δι' οὗ ἔρχεται. Ἀνσιτελεῖ αὐτῷ, εἰ μύλος ὀνικὸς περικείται περὶ τὸν
 τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν
 3 μικρῶν τούτων. Προσέχετε ἑαυτοῖς. ἐὰν δὲ ἁμάρτη εἰς σὲ ὁ ἀδελφός σου,
 4 ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. Καὶ ἐὰν ἐπτάκις τῆς ἡμέρας
 ἁμάρτη εἰς σὲ καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ πρὸς σε λέγων· μετανοῶ· ἀφῇ-
 5 6 σεις αὐτῷ.^a Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθετε ἡμῖν πίστιν. Εἶπε
 δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ
 7 ταύτῃ· ἐκριζώθητι καὶ φντεῦσθαι ἐν τῇ θαλάσσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. Τίς
 8 ἐρεῖ· εὐθέως παρελθὼν ἀνάπεσαι; ἢ ἄλλ' οὐχὶ ἐρεῖ αὐτῷ· ἐτοιμάσον, τί δι-
 πνήσω, καὶ περιζωσάμενος ἰδιακόνει μοι, ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα
 9 φάγεσαι καὶ πίεσαι σὺ; Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ δια-
 10 ταχθέντα; οὐ δοκῶ. Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα
 ὑμῖν, λέγετε· ὅτι δούλοι ἀχρεῖοί ἐσμεν· ὅτι, ὃ ὠφείλομεν ποιῆσαι, πεποιήκαμεν.

^a 4. Comp. Lev. 19, 17. 18.

§ 102. Christ's coming will be sudden.—*Perea.*

LUKE XVII. 20—37.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ,
 ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρή-
 21 σεως, ὁ δὲ ἐροῦσιν· ἰδοὺ, ὦδε, ἢ, ἰδοὺ, ἐκεῖ· ἰδοὺ γάρ, ἡ βασιλεία τοῦ Θεοῦ
 22 ἐντὸς ὑμῶν ἐστίν. Εἶπε δὲ πρὸς τοὺς μαθητάς· ἐλεύσονται ἡμέραι, ὅτε
 ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.
 23 24 Καὶ ἐροῦσιν ὑμῖν· ἰδοὺ, ὦδε, ἢ, ἰδοὺ, ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξῃτε. Ὡς περ
 γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει,
 25 οὕτως ἔσται [καὶ] ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. Πρῶτον δὲ δεῖ
 26 αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. Καὶ καθὼς
 ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀν-
 27 θρώπου. Ἦσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἥς ἡμέρας εἰσῆλθε Νῶε εἰς
 28 τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας.^a Ὁμοίως καὶ
 ὡς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον,
 29 ὠκοδόμουν· ἡ δὲ ἡμέρα ἐξῆλθε Λῶτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ'
 30 οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας.^b κατὰ ταῦτα ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀν-
 31 θρώπου ἀποκαλύπτεται. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ
 σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄρα αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ
 32 33 ἐπιστρεψάτω εἰς τὰ ὀπίσω.^c Μνημονεύετε τῆς γυναικὸς Λῶτ.^c Ὃς ἐὰν
 ζητήσῃ τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν,
 34 ζωογονήσει αὐτήν. Λέγω ὑμῖν· ταῦτα τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς·
 35 εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. Δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ
 36 αὐτό· ἡ μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται. [Δύο ἔσονται ἐν τῷ
 37 ἀγρῷ· εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.] Καὶ ἀποκριθέντες
 λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ συνα-
 χθήσονται οἱ αἱετοί.

§ 103. Parables: The Importunate Widow. The Pharisee and Publican.—*Perea.*

LUKE XVIII. 1—14.

1 Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ
 2 ἐκκακεῖν, ὁ λέγων· κριτὴς τις ἦν ἐν τινὶ πόλει τὸν Θεὸν μὴ φοβούμενος καὶ ἄν-
 3 θρωπον μὴ ἐντρέπόμενος. Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς
 4 αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. Καὶ οὐκ ᾔθελῃσεν ἐπὶ
 χρόνον. μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι καὶ ἀν-
 5 θρωπον οὐκ ἐντρέπομαι, διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκ-
 6 δικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιᾷ με. Εἶπε δὲ ὁ κύριος·
 7 ἀκούσατε, τί ὁ κριτὴς τῆς ἀδικίας λέγει. Ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν
 τῶν ἐκλεκτῶν αὐτοῦ, τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός, καὶ μακρο-
 8 θυμῶν ἐπ' αὐτοῖς; Λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν
 ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρησει τὴν πίστιν ἐπὶ τῆς γῆς;

^a 27. Gen. 7, 4. 7.^b 29. Gen. 19, 15 sq.^c 32. Gen. 19, 26.

LUKE XVIII.

- 9 Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς, ὅτι εἰσὶ δίκαιοι, καὶ
 10 ἔξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην· ἄνθρωποι δύο ἀνέβησαν
 11 εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. Ὁ Φα-
 ρισαῖος σταθεῖς πρὸς ἑαυτὸν ταῦτα προσήνευτο· ὁ θεός, εὐχαριστῶ σοι, ὅτι
 οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς
 12 οὗτος ὁ τελώνης. Νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.
 13 Καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν
 οὐρανὸν ἐπαῦραι, ἀλλ' ἐκυντεν εἰς τὸ στήθος αὐτοῦ λέγων· ὁ θεός, ἰλάσθητί
 14 μοι τῷ ἁμαρτωλῷ. Λέγω ὑμῖν, κατέβη οὗτος δεικναιωμένος εἰς τὸν οἶκον αὐ-
 τοῦ παρ' ἐκείνου· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαν-
 τὸν ὑψωθήσεται.

§ 104. Precepts respecting Divorce.—Perea.

MATTH. XIX. 3—12.

MARK X. 2—12.

- 3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες αὐτῷ·
 εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν
 γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;
 4 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· οὐκ
 ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρ-
 5 σεν καὶ θῆλυ ἐποίησεν αὐτούς; ^a Καὶ
 εἶπεν· ἔρεκεν τούτου καταλείψει ἄν-
 θρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ
 προσκολληθήσεται τῇ γυναικὶ αὐτοῦ·
 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.^b
 6 Ὡστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία.
 ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ
 7 χωρίζετω. Λέγουσιν αὐτῷ· τί οὖν
 Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον
 ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;^c
 8 Λέγει αὐτοῖς· ὅτι Μωϋσῆς πρὸς τὴν
 σκληροκαρδίαν ὑμῶν ἐπέτρεπεν ὑ-
 μῖν· ἀπολῦσαι τὰς γυναῖκας ὑμῶν·
 9 ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω. Λέγω
 δὲ ὑμῖν, ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα
 αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γαμίσῃ
 ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην
 10 γαμήσας μοιχᾶται. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· εἰ οὕτως ἐστὶν ἡ αἰτία
 2 Καὶ προσελθόντες Φαρισαῖοι ἐπη-
 ρώτησαν αὐτόν, εἰ ἔξεστιν ἀνδρὶ γυ-
 ναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.
 3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· τί
 4 ὑμῖν ἐνετείλατο Μωϋσῆς; Οἱ δὲ
 εἶπον· Μωϋσῆς ἐπέτρεψε βιβλίον ἀποστασίον γράψαι, καὶ
 5 ἀπολῦσαι.^c Καὶ ἀποκριθεὶς ὁ Ἰη-
 σοῦς εἶπεν αὐτοῖς· πρὸς τὴν σκληρο-
 καρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐν-
 6 τολὴν ταύτην. ἀπὸ δὲ ἀρχῆς κτίσεως
 ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ
 7 θεός.^a Ἐρεκεν τούτου καταλείψει
 ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν
 8 μητέρα, καὶ προσκολληθήσεται πρὸς
 τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ
 9 δύο, ἀλλὰ μία σὰρξ. Ὁ οὖν ὁ θεὸς
 συνέζευξεν, ἄνθρωπος μὴ χωρίζετω.
 10 Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ
 αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν
 11 αὐτόν. Καὶ λέγει αὐτοῖς· ὁς ἐὰν
 ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμή-
 12 σῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν· Καὶ
 ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς
 καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.

^a 4 etc. Gen. 1, 27.^b 5 etc. Gen. 2, 24.^c 7 and 4. Deut. 24, 1.

MATTH. XIX.

- 11 τοῦ ἀνθρώπου μετὰ τῆς γυναῖκος, οὐ συμφέρει γαμῆσαι. Ὁ δὲ εἶπεν αὐτοῖς·
 12 οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. Εἰσὶ γὰρ εὐνοῦχοι, οἵτινες
 ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνογχίσθησαν
 ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνοχίσαν ἑαυτοὺς διὰ τὴν
 βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

§ 105. Jesus receives and blesses little Children.—Perea.

MATTH. XIX. 13—15.

MARK X. 13—16.

LUKE XVIII. 15—17.

- 13 Τότε προσηνέχθη αὐ- 13 Καὶ προσέφερον αὐ- 15 Προσέφερον δὲ αὐ-
 τῷ παιδία, ἵνα τὰς χει- τῷ παιδία, ἵνα ἅψηται τῷ καὶ τὰ βρέφη, ἵνα
 ρας ἐπιθῇ αὐτοῖς καὶ αὐτῶν· οἱ δὲ μαθηταὶ ἅπτηται· ἰδόν-
 προσεῦξεται. οἱ δὲ μα- ἐπετίμων τοῖς προσφέ- τες δὲ οἱ μαθηταὶ ἐπ-
 14 14 ρουσιν. Ἰδὼν δὲ ὁ Ἰη- 16 ετίμησαν αὐτοῖς. Ὁ δὲ
 τοῖς. Ὁ δὲ Ἰησοῦς ἰ- σοῦς ἡγανάκτησε καὶ εἶ- Ἰησοῦς προσκαλεσάμε-
 εἶπεν· ἄφετε τὰ παι- πεν αὐτοῖς· ἄφετε τὰ νος αὐτὰ εἶπεν· ἄφετε τὰ
 δία, καὶ μὴ κωλύετε αὐ- παιδία ἔρχεσθαι πρὸς παιδία ἔρχεσθαι πρὸς
 τὰ ἐλθεῖν πρὸς με· τῶν με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιοῦτων ἐστὶν
 γὰρ τοιούτων ἐστὶν ἡ ἡ βασιλεία τοῦ θεοῦ. ἡ βασιλεία τοῦ θεοῦ.
 15 15 Καὶ ἐπιθεὶς αὐτοῖς τὰς 17 Ἀμὴν λέγω ὑμῖν, ὅς ἐάν
 χειρὰς ἐπορεύθῃ ἐκεῖ- ὅς ἐάν μὴ δέξηται τὴν μὴ δέξηται τὴν βασιλεί-
 θεν. βασιλείαν τοῦ θεοῦ ὡς αν του θεοῦ ὡς παιδίον,
 παιδίον, οὐ μὴ εἰσέλθῃ οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
 16 εἰς αὐτήν. Καὶ ἕναγ-
 καλισάμενος αὐτά, τιθεὶς τὰς χειρὰς ἐπ' αὐτά, ἠνύλγει αὐτά.

§ 106. The rich Young Man. Parable of the Labourers in the Vineyard.—Perea.

MATTH. XIX. 16—30.

MARK X. 17—31.

LUKE XVIII. 18—30.

XX. 1—16.

- 16 Καὶ ἰδοῦ, εἷς προσελ- 17 Καὶ ἐκπορευομένον 18 Καὶ ἐπηρώτησέ τις
 θὼν εἶπεν αὐτῷ· διδά- αὐτοῦ εἰς ὁδόν, προσ- αὐτὸν ἄρχων λέγων·
 σκαλε ἀγαθέ, τί ἀγα- δραμῶν εἰς καὶ γονυπε- αὐτὸν ἄρχων λέγων·
 θὸν ποιήσω, ἵνα ἔχω ζω- τήσας αὐτὸν ἐπηρώτα διδάσκαλε ἀγαθέ, τί
 17 17 ἦν αἰώνιον; Ὁ δὲ εἶπεν αὐτόν· διδάσκαλε ἀγα- ποιήσας ζώην αἰώνιον
 αὐτῷ· τί με λέγεις ἀγα- θόν; οὐδείς ἀγαθός, εἰ μὴ εἰς 19 κληρονομήσω; Εἶπε δὲ
 θόν; οὐδείς ἀγαθός, εἰ μὴ εἰς αὐτῷ ὁ Ἰησοῦς· τί με αὐτῷ ὁ Ἰησοῦς· τί με
 εἰ μὴ εἰς ὁ θεός. εἰ δὲ λέγεις ἀγαθόν; οὐδείς ἀγαθός, εἰ μὴ εἰς ὁ
 θέλεις εἰσελθεῖν εἰς τὴν αἰώνιον κληρονομήσω; 20 θεός.
 18 18 ζώην, τήρησον τὰς ἐν- 19 εἰ μὴ εἰς ὁ θεός. Τὰς 20 Τὰς ἐντολὰς οἷ-
 18 18 τολὰς. Λέγει αὐτῷ· 19 εἰ μὴ εἰς ὁ θεός. Τὰς 20 Τὰς ἐντολὰς οἷ-

MATTH. XIX.

MARK X.

LUKE XVIII.

ποιᾶς; ὁ δὲ Ἰησοῦς εἶπε· τό^α οὐ φρονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις·
 19 ῥήσεις· ἴμα τὸν πατέρα καὶ τὴν μητέρα· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
 20 Ἀγεί· αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ;
 21 Ἐφη· αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα καὶ δός πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο,
 22 ἀκολούθει μοι. Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.
 23 Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

ἐντολὰς οἶδας·^α μὴ μοιχεύσης· μὴ φρονεύσης· μὴ κλέψης· μὴ ψευδομαρτυρήσης· μὴ ἀποστερήσης· ἴμα τὸν πατέρα σου καὶ τὴν μητέρα· Ὁ δὲ ἀποκριθεὶς
 20 εἶπεν αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.
 21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν· καὶ εἶπεν αὐτῷ· ἔν σοι ὑστερεῖ· ὑπάγε, ὅσα ἔχεις πώλησον καὶ δός τοῖς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν στανρόν.
 22 Ὁ δὲ συγγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.
 23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ

δας· μὴ μοιχεύσης· μὴ φρονεύσης· μὴ κλέψης· μὴ ψευδομαρτυρήσης· ἴμα τὸν πατέρα σου καὶ τὴν μητέρα σου.

Ὁ δὲ εἶπε· ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.
 22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔν σοι λείπει πάντα, ὅσα ἔχεις, πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.
 23 Ὁ δὲ ἀκούσας ταῦτα περιίλπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.

24 εἰσελεύσονται. Οἱ δὲ

μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, πῶς δύσκολόν ἐστι, τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν

24 Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι, κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.
 25 Ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα, λέγοντες·

εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. Εὐκοπώτερόν ἐστι, κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες

25 Εὐκοπώτερον γὰρ ἐστι, κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. Εἶπον δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; Ὁ δὲ εἶ-

^a 18 etc. Ex. 20, 12 sq. Lev. 19, 18.

MATTH XIX.

MARK X.

LUKE XVIII.

τίς ἄρα δύναται σωθῆ-
26 ναι; Ἐμβλέψας δὲ ὁ
Ἰησοῦς εἶπεν αὐτοῖς·
παρὰ ἀνθρώποις τοῦτο
ἀδύνατον ἐστὶ· παρὰ
δὲ Θεῷ πάντα δυνατά.

πρὸς ἐαυτούς· καὶ τίς
27 δύναται σωθῆναι; Ἐμ-
βλέψας δὲ αὐτοῖς ὁ Ἰη-
σοῦς λέγει· παρὰ ἀν-
θρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ
Θεῷ· πάντα γὰρ δυνατά ἐστὶ παρὰ
τῷ Θεῷ.

πε· τὰ ἀδύνατα παρὰ
ἀνθρώποις δυνατά ἐστι
παρὰ τῷ Θεῷ.

27 Τότε ἀποκριθεὶς ὁ
Πέτρος εἶπεν αὐτῷ· ἰ-
δοῦ, ἡμεῖς ἀφήκαμεν
πάντα, καὶ ἠκολουθή-
σαμέν σοι· τί ἄρα ἔσται
28 ἡμῖν; Ὁ δὲ Ἰησοῦς εἶ-
πεν αὐτοῖς· ἀμὴν λέγω
ὑμῖν, ὅτι ὑμεῖς οἱ ἀκο-
λουθήσαντές μοι ἐν τῇ
παλιγγενεσίᾳ, ὅταν κα-
θίσῃ ὁ υἱὸς τοῦ ἀνθρώ-
που ἐπὶ θρόνου δόξης
αὐτοῦ, καθίσετε καὶ
ὑμεῖς ἐπὶ δώδεκα θρό-
νων, κρίνοντες τὰς δώ-
δεκα φυλὰς τοῦ Ἰσραὴλ.
29 Καὶ πᾶς ὅστις ἀφήκεν
οἰκίαν ἢ ἀδελφούς ἢ
ἀδελφὰς ἢ πατέρα ἢ
μητέρα ἢ γυναῖκα ἢ τέκ-
να ἢ ἀγροὺς ἔνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται καὶ ζωὴν αἰώ-

28 Ἦρξατο ὁ Πέτρος
λέγειν αὐτῷ· ἰδοῦ, ἡμεῖς
ἀφήκαμεν πάντα καὶ
ἠκολουθήσαμεν σοι. Ἀ-
ποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν· ἀμὴν λέγω ὑμῖν,
οὐδεὶς ἐστίν, ὃς ἀφήκεν
οἰκίαν ἢ ἀδελφούς ἢ ἀ-
δελφὰς ἢ πατέρα ἢ μητέ-
ρα ἢ γυναῖκα ἢ τέκνα ἢ
ἀγροὺς ἔνεκεν ἐμοῦ καὶ
30 τοῦ εὐαγγελίου, ἢ ἐὰν μὴ
λάβῃ ἑκατονταπλασίονα
νῦν ἐν τῷ καιρῷ τούτῳ
οἰκίας καὶ ἀδελφούς καὶ
ἀδελφὰς καὶ μητέρας καὶ
μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ
ἐρχομένῳ ζωὴν αἰώνιον. Πολλοὶ δὲ
31 ἔσονται, καὶ ἔσχατοι πρῶτοι.

28 Εἶπε δὲ ὁ Πέτρος·
ἰδοῦ, ἡμεῖς ἀφήκαμεν
πάντα καὶ ἠκολουθή-
σαμέν σοι. Ὁ δὲ εἶπεν
αὐτοῖς· ἀμὴν λέγω ὑμῖν,
ὅτι οὐδεὶς ἐστίν, ὃς ἀφή-
κεν οἰκίαν ἢ γονεῖς ἢ
ἀδελφούς ἢ γυναῖκα ἢ
τέκνα ἔνεκεν τῆς βασι-
30 λείας τοῦ Θεοῦ, ἢ ὃς οὐ
μὴ ἀπολάβῃ πολλαπλα-
σίονα ἐν τῷ καιρῷ του-
τῳ καὶ ἐν τῷ αἰῶνι τῷ
ἐρχομένῳ ζωὴν αἰώνιον.

30 νιον κληρονομήσει. Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

XX. 1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις
2 ἐξῆλθεν ἅμα πρῶτῃ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Συμφω-
νήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν
3 ἀμπελῶνα αὐτοῦ. Καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ
4 ἀγορᾷ ἀργούς·¹ καὶ αὐτοῖς εἶπεν· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν
5 ᾖ δίκαιον, δώσω ὑμῖν. οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ὃ ἑνάτην
6 ὥραν ἐποίησεν ὡσαύτως. Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν εὗρεν ἄλλους
ἐστῶτας [ἀργούς] καὶ λέγει αὐτοῖς· τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;
7 λέγουσιν αὐτῷ· ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· ὑπάγετε καὶ ὑμεῖς
8 εἰς τὴν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ δίκαιον, λήψετε. Ὁ ψίχας δὲ γενομένης λέγει ὁ
κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος
9 αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. Καὶ ἐλθόν-
10 τες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. Ἐλθόντες δὲ οἱ πρῶτοι
11 ἐνόμισαν, ὅτι πλεονα λήφονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. λαβόντες

MATTH. XX.

- 12 δὲ ἐγγόνῳ κατὰ τοῦ οἰκοδεσπότου ἑλόντες· ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βασιτάσας τὸ βάρος τῆς ἡμέρας
 13 καὶ τὸν καύσωνα. Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν· ἑταῖρε, οὐκ ἀδικῶ σε·
 14 οὐχὶ δηναρίον συνεφώνησάς μοι; Ἄρον τὸ σὸν καὶ ὑπάγε. Θέλω δὲ τούτῳ τῷ
 15 ἐσχάτῳ δοῦναι ὥς καὶ σοί. Ἡ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἑμοῖς; ἢ
 16 ὃ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; Οὕτως ἔσονται οἱ ἔσχατοι
 πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι. πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

§ 107. Jesus a third time foretells his Death and Resurrection. [See §§ 74, 77.]—Perea.

MATTH. XX. 17—19.

MARK X. 32—34.

LUKE XVIII. 31—34.

- 17 Καὶ ἀναβαίνων ὁ 32 Ἦσαν δὲ ἐν τῇ ὁδῷ 31 Παραλαβὼν δὲ τοὺς δώ-
 Ἰησοῦς εἰς Ἱεροσόλυμα ἀναβαίνοντες εἰς Ἱερο- δεκα εἶπε πρὸς αὐτούς·
 παρέλαβε τοὺς δώδεκα σόλυμα, καὶ ἦν προάγων
 μαθητὰς κατ' ἰδίαν ἐν αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο καὶ ἀκο-
 τῇ ὁδῷ καὶ εἶπεν αὐτοῖς· λουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν
 τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μελλ-
 18 ἰδού, ἀναβαίνομεν εἰς 33 ὅτι ἰδὼν ἀναβαίνομεν εἰς ἰδού, ἀναβαίνομεν εἰς
 Ἱεροσόλυμα, καὶ ὁ υἱὸς Ἱεροσόλυμα, καὶ ὁ υἱὸς Ἱεροσόλυμα, καὶ τελε-
 τοῦ ἀνθρώπου παραδο- τοῦ ἀνθρώπου παρα- σθήσεται πάντα τὰ γε-
 θήσεται τοῖς ἀρχιερεῦσι δοθήσεται τοῖς ἀρχιερέυ- γραμμένα διὰ τῶν προ-
 καὶ γραμματεῦσι· καὶ σι καὶ τοῖς γραμματεῦσι· φητῶν τῷ νύῳ τοῦ ἀν-
 κατακρινούσιν αὐτὸν· 32 θρώπου. Παραδοθή-
 19 θανάτῳ, καὶ παραδώ- σεται γὰρ τοῖς ἔθνεσι,
 σουσιν αὐτὸν τοῖς ἔθνε- καὶ ἐμπαιχθήσεται καὶ
 σιν εἰς τὸ ἐμπαῖξαι καὶ 34 ἔθνεσι, καὶ ἐμπαῖξον- ἔβρισθήσεται καὶ ἐμ-
 μαστιγῶσαι καὶ στανρῶ- σιν αὐτῷ, καὶ μαστιγώ- 33 πτυσθήσεται, καὶ μα-
 σαι· καὶ τῇ τρίτῃ ἡμέρᾳ σουν αὐτόν, καὶ ἐμ- σιγῶσαντες ἀποκτενοῦ-
 ἀναστήσεται. 34 πτύσουν αὐτῷ, καὶ σιν αὐτόν· καὶ τῇ ἡμέρᾳ
 ἀποκτενοῦσιν αὐτόν· καὶ τῇ τῇ τρίτῃ ἀναστήσεται.
 τρίτῃ ἡμέρᾳ ἀναστήσεται. 34 Καὶ αὐτοὶ οὐδὲν τούτων
 συνήκαν, καὶ ἦν τὸ ὄημα
 τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

§ 108. James and John prefer their ambitious request.—Perea.

MATTH. XX. 20—28.

MARK X. 35—45.

- 20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ 35 Καὶ προσπορεύονται αὐτῷ Ἰά-
 τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱ- κωβος καὶ Ἰωάννης, οἱ υἱοὶ Ζεβεδαίου,
 ἱῶν αὐτῆς, προσκυνούσα καὶ αἰτοῦσά λέγοντες· διδάσκαλε, θέλομεν, ἵνα ὁ
 21 τι παρ' αὐτοῦ. Ὁ δὲ εἶπεν [αὐτῇ· 36 ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν. Ὁ δὲ
 τί θέλεις; λέγει αὐτῷ· εἰπέ, ἵνα εἶπεν αὐτοῖς· τί θέλετε ποιῆσαί με

MATTH. XX.

καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἰς
 22 σου ἐν τῇ βασιλείᾳ σου. Ἀποκριθεὶς
 δὲ ὁ Ἰησοῦς εἶπεν· οὐκ οἴδατε, τί αἰ-
 τεῖσθε. δύνασθε πιεῖν τὸ ποτήριον,
 ὃ ἐγὼ μέλλω πίνειν; ἢ τὸ βάπτισμα,
 ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; λέ-
 23 γουσιν αὐτῷ· δυνάμεθα. Καὶ λέγει
 αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε
 καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,
 βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ
 δεξιῶν μου καὶ ἐξ ἐωνύμων μου οὐκ
 24 ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοιμάσται
 ὑπὸ τοῦ πατρὸς μου. Καὶ ἀκούσαν-
 25 τες οἱ δέκα ἠγανάκτησαν περὶ τῶν
 δύο ἀδελφῶν. Ὁ δὲ Ἰησοῦς προσκα-
 λεσάμενος αὐτοὺς εἶπεν· οἴδατε, ὅτι
 οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύ-
 26 ουσιν αὐτῶν, καὶ οἱ μεγάλοι κατε-
 ζουσιάζουσιν αὐτῶν. Οὐχ οὕτως
 27 ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ἐν
 ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διά-
 28 κωνος· καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι
 πρῶτος, ἔστω ὑμῶν δοῦλος· ὥσπερ
 ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε
 διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ
 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ
 πολλῶν.

MARK X.

37 ὑμῖν; Οἱ δὲ εἶπον αὐτῷ· δὸς ἡμῖν,
 ἵνα εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ ἐωνύ-
 38 μων σου καθίσωμεν ἐν τῇ δόξῃ σου.
 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴ-
 दाτε, τί αἰτεῖσθε. δύνασθε πιεῖν τὸ
 ποτήριον, ὃ ἐγὼ πίνω, καὶ τὸ βάπτι-
 σμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;
 39 Οἱ δὲ εἶπον αὐτῷ· δυνάμεθα. ὁ δὲ
 Ἰησοῦς εἶπεν αὐτοῖς· τὸ μὲν ποτή-
 ριον, ὃ ἐγὼ πίνω, πίεσθε, καὶ τὸ
 βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βα-
 40 πτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δε-
 ξιῶν μου καὶ ἐξ ἐωνύμων οὐκ ἔστιν
 ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοιμάσται.
 41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγα-
 νακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.
 42 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς
 λέγει αὐτοῖς· οἴδατε, ὅτι οἱ δοκῶντες
 43 ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐ-
 τῶν, καὶ οἱ μεγάλοι αὐτῶν κατεζουσιάζ-
 44 ουσιν αὐτῶν. Οὐχ οὕτω δὲ ἔσται ἐν
 ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι μέγας
 45 ἐν ὑμῖν, ἔσται ὑμῶν διάκωνος· καὶ ὃς
 ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται
 πάντων δοῦλος· καὶ γὰρ ὁ υἱὸς τοῦ
 ἀνθρώπου οὐκ ἦλθε διακονηθῆναι,
 ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν
 αὐτοῦ λύτρον ἀντὶ πολλῶν.

§ 109. The healing of two blind men near Jericho.

MATTH. XX. 29—34.

29 Καὶ ἐκπορευομένων
 αὐτῶν ἀπὸ Ἰεριχῶ,
 ἡκολούθησεν αὐτῷ ὄχ-
 30 λος πολὺς. Καὶ ἰδού,
 δύο τυφλοὶ καθήμενοι
 παρὰ τὴν ὁδόν, ἀκού-
 σαντες ὅτι Ἰησοῦς πα-
 ράγει,

ἐκραξαν λέγον-

MARK X. 46—52.

46 Καὶ ἔρχονται εἰς Ἰε-
 ριχῶ· καὶ ἐκπορευομέ-
 νου αὐτοῦ ἀπὸ Ἰεριχῶ
 καὶ τῶν μαθητῶν αὐ-
 τοῦ καὶ ὄχλον ἱκανοῦ, ὃ
 36 υἱὸς Τιμαίου, Βαρτί-
 μαιος ὁ τυφλός, ἐκάθη-
 το παρὰ τὴν ὁδόν προς-
 47 αιτῶν. Καὶ ἀκούσας,
 ὅτι Ἰησοῦς ὁ Ναζω-
 ραῖός ἐστιν, ἤρξατο κρά-

LUKE XVIII. 35—43. XIX. 1.

35 Ἐγένετο δὲ ἐν τῷ
 ἐγγίξειν αὐτὸν εἰς Ἰε-
 ριχῶ, τυφλός τις ἐκά-
 36 θητο παρὰ τὴν ὁδόν
 προσαιτῶν. Ἀκούσας
 δὲ ὄχλου διαπορευομέ-
 νου ἐπυνθάνετο, τί εἶη
 37 τοῦτο. Ἀπήγγειλαν δὲ
 αὐτῷ, ὅτι Ἰησοῦς ὁ
 Ναζωραῖος παρέρχεται.
 38 Καὶ ἐβόησε λέγων· Ἰη-

MATTH. XX.

MARK X.

LUKE XVIII.

τες· ἐλέησον ἡμᾶς, κύ-
 31 ριε, υἱὸς Δαυὶδ. Ὁ δὲ
 ὄχλος ἐπετίμησεν αὐ-
 τοῖς, ἵνα σιωπήσωσιν.
 οἱ δὲ μείζον ἐκραζον λέ-
 γοντες· ἐλέησον ἡμᾶς,
 32 κύριε, υἱὸς Δαυὶδ. Καὶ
 σταῖς ὁ Ἰησοῦς ἐφώνη-
 σεν αὐτούς,

ζειν καὶ λέγειν· ὁ υἱὸς
 Δαυὶδ, Ἰησοῦς, ἐλέησόν 39
 με. Καὶ ἐπετίμων αὐτῷ
 πολλοί, ἵνα σιωπήσῃ· ὁ
 δὲ πολλῶ μᾶλλον ἐκρα-
 ξεν· υἱὲ Δαυὶδ, ἐλέησόν
 40 με. Καὶ σταῖς ὁ Ἰη-
 σοῦς, εἶπεν αὐτὸν φω-
 νηθῆναι. καὶ φωνοῦσι
 τὸν τυφλόν, λέγοντες

σοῦ, υἱὲ Δαυὶδ, ἐλέησόν
 39 με. Καὶ οἱ προάγοντες
 ἐπετίμων αὐτῷ, ἵνα
 σιωπήσῃ· αὐτὸς δὲ
 πολλῶ μᾶλλον ἐκραξεν·
 υἱὲ Δαυὶδ, ἐλέησόν με.
 40 Σταθεὶς δὲ ὁ Ἰησοῦς
 ἐκέλευσεν αὐτὸν ἀχθῆ-
 ραι πρὸς αὐτόν·

50 αὐτῷ· θάρσει, ἔγειραι· φωνεῖ σε. Ὁ δὲ
 ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς
 ἦλθε πρὸς τὸν Ἰησοῦν.

καὶ εἶπε· 51 Καὶ ἀποκριθεὶς λέγει
 τί θέλετε ποιήσω ὑμῖν;
 33 Αἰέρονσιν αὐτῷ· κύριε,
 ἵνα ἀνοιχθῶσιν ἡμῶν οἱ
 34 ὀφθαλμοί. Σπλαγχνι-
 σθεὶς δὲ ὁ Ἰησοῦς ἤψατο
 τῶν ὀφθαλμῶν αὐτῶν·
 καὶ εὐθέως ἀνέβλεψαν
 αὐτῶν οἱ ὀφθαλμοί· καὶ
 ἠκολούθησαν αὐτῷ.

51 Καὶ ἀποκριθεὶς λέγει
 αὐτῷ ὁ Ἰησοῦς· τί θέ-
 λεις ποιήσω σοι; ὁ δὲ
 41 τυφλὸς εἶπεν αὐτῷ·
 ῥαββουνί, ἵνα ἀναβλέψω.
 52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·
 ὕπαγε, ἡ πίστις σου σέ-
 σωκέ σε· καὶ εὐθέως
 ἀνέβλεψε, καὶ ἠκολούθει
 43 τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

ἐγγίσαντος
 δὲ αὐτοῦ ἐπηρώτησεν
 41 αὐτόν· τί σοι
 θέλεις ποιήσω; ὁ δὲ
 εἶπε· κύριε, ἵνα ἀνα-
 βλέψω. Καὶ ὁ Ἰησοῦς
 42 εἶπεν αὐτῷ· ἀνάβλεψον·
 ἡ πίστις σου σέσωκέ σε.
 43 Καὶ παραχρῆμα ἀν-
 ἐβλεψε, καὶ ἠκολούθει
 αὐτῷ δοξάζων τὸν Θεόν·

καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ·

XIX. 1 Καὶ εἰσελθὼν διήρχετο τὴν Ἱερουσόλ.

§ 110. The visit to Zaccheus. Parable of the ten Minae.—Jericho.

LUKE XIX. 2—28.

2 Καὶ ἰδού, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης,
 3 καὶ οὗτος ἦν πλούσιος. Καὶ ἐξήτει ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἰδύνατο
 4 ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. Καὶ προδραμὼν ἔμπροσθεν ἀνέβη
 5 ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμελλε διέρχεσθαι. Καὶ ὡς ἦλθεν
 6 ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε,
 7 σπεύσας κατέβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι. Καὶ σπεύσας
 8 κατέβη καὶ ὑπεδέξατο αὐτόν χαίρων. Καὶ ἰδόντες ἅπαντες διεγόνγοντες λέγον-
 9 τες· ὅτι παρὰ ἀμαρτωλῶν ἀνδρὶ εἰσῆλθε καταλῦσαι. Σταθεὶς δὲ Ζακχαῖος εἶπε
 πρὸς τὸν κύριον· ἰδού, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτω-
 9 χοῖς· καὶ εἰ τινὸς τι ἐσυνκοφάντησα, ἀποδίδωμι τετραπλοῦν. Εἶπε δὲ πρὸς
 αὐτόν ὁ Ἰησοῦς· ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς
 10 υἱὸς Ἀβραάμ ἐστιν· ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ
 ἀπολωλός.

LUKE XIX.

- 11 Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπε παραβολὴν διὰ τὸ ἐγγὺς αὐτὸν
 εἶναι Ἱερουσαλὴμ καὶ δοκεῖν αὐτοὺς, ὅτι παραχοῖμα μέλλει ἡ βασιλεία τοῦ θεοῦ
 12 ἀναφαίνεσθαι. Εἶπεν οὖν· ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν,
 13 λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. Καλέσας δὲ δέκα δούλους ἑαυτοῦ
 ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπε πρὸς αὐτούς· πραγματεύεσθε ἕως ἐρχομαι.
 14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ
 15 λέγοντες· οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν
 αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους,
 16 οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῶ, τίς τί διεπραγματεύσατο. Παρεγένετο δὲ ὁ
 17 πρῶτος λέγων· κύριε, ἡ μνᾶ σου προσεργάσατο δέκα μνᾶς. Καὶ εἶπεν αὐτῷ·
 εὖ, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα
 18 πόλεων. Καὶ ἦλθεν ὁ δευτέρος λέγων· κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς.
 19 20 Εἶπε δὲ καὶ τούτῳ· καὶ σὺ γίνου ἐπάνω πέντε πόλεων. Καὶ ἕτερος ἦλθε
 21 λέγων· κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκεκμένην ἐν σουδαρίῳ. Ἐφοβούμεν
 γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἴρεις, ὃ οὐκ ἔθηκας, καὶ θερίζεις, ὃ οὐκ
 22 ἔσπειρας. Λέγει δὲ αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, ποιηρὲ δοῦλε· ἦδεις, ὅτι
 ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἴρων, ὃ οὐκ ἔθηκα, καὶ θερίζων, ὃ οὐκ ἔσπειρα·
 23 Καὶ διὰ τί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἔλθων σὺν
 24 τόκῳ ἂν ἐπράξα αὐτό; Καὶ τοῖς παρεστῶσιν εἶπεν· ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν
 25 καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. Καὶ εἶπον αὐτῷ· κύριε, ἔχει δέκα μνᾶς.
 26 Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ
 27 ἔχει ἀρθθήσεται ἀπ' αὐτοῦ. Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαν-
 τάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε καὶ κατασφάξατε ἔμπροσθέν μου.
 28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

§ 111. Jesus arrives at Bethany six days before the Passover.—*Bethany.*

JOHN XI. 55—57. XII. 1, 9—11.

- 55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα
 56 ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. Ἐζήτουν οὖν τὸν Ἰησοῦν,
 καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες· τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς
 57 τὴν ἐορτήν; Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα, ἐάν
 τις γνῶ πού ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.
 XII. 1 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν
 9 Ἀάζαρος ὁ τεθνηκώς, ὃν ἠγειρεν ἐκ νεκρῶν.—Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν
 Ἰουδαίων, ὅτι ἐκεῖ ἐστι, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν
 10 Ἀάζαρον ἴδωσιν, ὃν ἠγειρεν ἐκ νεκρῶν. Ἐβουλευσάντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ
 11 τὸν Ἀάζαρον ἀποκτείνωσιν,¹ ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ
 ἐπίστευον εἰς τὸν Ἰησοῦν.

PART VII.

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

TIME: *Five days.*

§ 112. Our Lord's public Entry into Jerusalem.—*Bethany, Jerusalem.*

First Day of the Week.

JOHN XII. 12—19.

12 **Τ**ῇ ἐπαύριον ὄχλος πολὺς, ὁ ἐλθὼν εἰς τὴν ἐορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,—

MATTH. XXI. 1—11. 14—17.

MARK XI. 1—11.

LUKE XIX. 29—44.

1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἤλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς ἰλέγων αὐτοῖς· πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.

3 Καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε· ὅτι ὁ κύριος αὐτῶν χρειαν ἔχει· εὐθέως δὲ ἀποστελλεῖ αὐτούς.—Πο-

1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ, εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ ἰλέγει αὐτοῖς· ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν

3 ἀγάγετε. Καὶ ἐάν τις ὑμῖν εἴπῃ· τί ποιεῖτε τοῦτο; εἴπατε· ὅτι ὁ κύριος αὐτοῦ χρειαν ἔχει· καὶ εὐθέως αὐτὸν

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ εἰπῶν· ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγαγετε.

31 Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· διὰ τί λύνετε; οὕτως ἐρεῖτε αὐτῷ· ὅτι ὁ κύριος αὐτοῦ χρειαν ἔχει· Ἀπελθόντες δὲ

MATTH XXI.

MARK XI.

LUKE XIX.

ρευνθέντες δὲ οἱ μαθη-
ται καὶ ποιήσαντες κα-
θὼς προσέταξεν αὐτοῖς
ὁ Ἰησοῦς,

4 ἀποστέλλει ὧδε. Ἀπῆλ-
θον δὲ καὶ εὗρον πῶλον
δεδεμένον πρὸς τὴν θύ-
ραν ἕξω ἐπὶ τοῦ ἀμφο-
δου, καὶ λύνουσιν αὐτόν.

οἱ ἀπεσταλμένοι εὗρον
καθὼς εἶπεν αὐτοῖς.

5 Καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐ-

33 Ἀνόντων δὲ αὐτῶν τὸν

6 τοῖς· τί ποιεῖτε λύνοντες τὸν πῶλον; Οἱ

πῶλον εἶπον οἱ κύριοι

δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰη-

34 αὐτοῦ πρὸς αὐτούς· τί

σοὺς· καὶ ἀφῆκεν αὐ-

35 λύετε τὸν πῶλον; Οἱ

7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον,
καὶ ἐπέθηκαν ἐπάνω
αὐτῶν τὰ ἱμάτια αὐ-
τῶν· καὶ ἐπεκάθισεν
ἐπάνω αὐτῶν.—

7 τοὺς. Καὶ ἤγαγον τὸν

πῶλον πρὸς τὸν Ἰησοῦν

καὶ ἐπέβαλον αὐτῷ τὰ

ἱμάτια αὐτῶν, καὶ ἐκά-

θισεν ἐπ' αὐτῷ.

36 δὲ εἶπον· ὁ κύριος αὐ-

37 τοῦ χρειαν ἔχει. Καὶ

ἤγαγον αὐτὸν πρὸς τὸν

Ἰησοῦν, καὶ ἐπιρῶσαν-

τες ἐαυτῶν τὰ ἱμάτια

ἐπὶ τὸν πῶλον ἐπεβί-

βασαν τὸν Ἰησοῦν.

MATTH. XXI.

JOHN XII.

4 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ
τὸ ῥηθὲν διὰ τοῦ προφήτου λέγον-
5 τος·^a εἰπατε τῇ θυγατρὶ Σιών· ἰδοὺ,
ὁ βασιλεὺς σου ἔρχεται σοι, πραῆς
καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον,
νιὸν ὑποζυγίου.—

14 Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθι-

15 σεν ἐπ' αὐτό, καθὼς ἐστι γεγραμμέ-

16 νον·^a μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ,
ὁ βασιλεὺς σου ἔρχεται καθήμενος
ἐπὶ πῶλον ὄνου.—

MARK XI.

LUKE XIX.

JOHN XII.

8 Ὅ δὲ πλείστοις ὄχ- 8 Πολλοὶ δὲ τὰ ἱμά- 36 Πορευομένων δὲ
λος ἔστρωσαν ἐαν- τια αὐτῶν ἔστρω- αὐτοῦ ὑπεστρώων-
τῶν τὰ ἱμάτια ἐν σαν εἰς τὴν ὁδόν· νων τὰ ἱμάτια αὐ-
τῇ ὁδῷ· ἄλλοι δὲ ἄλλοι δὲ στοιβά- τῶν ἐν τῇ ὁδῷ· 13 ἔλαβον τὰ βαῖτα
ἐκοπτον κλάδους τῶν δένδρων καὶ τῶν δένδρων καὶ 37 Ἐγγίζοντος δὲ αὐ- τῶν φοινίκων καὶ
ἀπὸ τῶν δένδρων καὶ ἐστρώωννουν ἐν ἐστρώωννουν εἰς τὴν τοῦ ἥδη πρὸς τῇ ἐξῆλθον εἰς ὑπάν-
9 τῇ ὁδῷ. Οἱ δὲ ὄχ- 9 ὁδόν. Καὶ οἱ προ- 38 καταβάσει τοῦ ὀ- τησιν αὐτῷ,
λοι οἱ προάγοντες ἄγοντες καὶ οἱ ἀκο- ρους τῶν ἐλαιῶν
καὶ οἱ ἀκολου- λουθῶντες ἔκρα- ἤρξαντο ἅπαν τὸ πλῆθος τῶν μα-
θοῦντες ἔκραζον ζον λέγοντες· ὡ- θητῶν χαίροντες αἰνεῖν τὸν θεὸν
λέγοντες· ὡσαν- σαννά, εὐλογημέ- φωνῇ μεγάλη περὶ πασῶν ὧν
νὰ τῷ υἱῷ Δαυὶδ· ρος ὁ ἐρχόμενος 39 εἶδον δυνάμεων, καὶ
εὐλογημένος ὁ ἐρ- ἐν ὀνόματι κυρίου· 40 ἔκραζον· ὡσαννά,
χόμενος ἐν ὀνόματι 10 εὐλογημένη ἡ ἐρχο- εὐλογημένος ὁ ἐρ-
κυρίου· ὡσαννά μένη βασιλεία [ἐν χόμενος ἐν ὀνό-
ἐν τοῖς ὑψίστοις. ὀνόματι κυρίου] ματι κυρίου, ὁ βα-
τοῦ πατρὸς ἡμῶν καὶ δόξα ἐν ὑψί- σιλεὺς τοῦ Ἰσρα-
Δαυὶδ· ὡσαννά ἐν τοῖς ὑψίστοις. στοις.

39 λέγοντες· εὐλο-

40 γημένος ὁ ἐρχόμε-

41 νος βασιλεὺς ἐν

ὀνόματι κυρίου·

42 εὐλόγητος ὁ ἐν οὐρανῷ

καὶ δόξα ἐν ὑψί-

στοις.

43 καὶ δόξα ἐν ὑψί-

στοις.

44 καὶ δόξα ἐν ὑψί-

στοις.

45 καὶ δόξα ἐν ὑψί-

στοις.

46 καὶ δόξα ἐν ὑψί-

στοις.

47 καὶ δόξα ἐν ὑψί-

στοις.

48 καὶ δόξα ἐν ὑψί-

στοις.

^a 5 etc. Zech. 9, 9.

^b 13. Comp. Ps. 118, 26.

JOHN XII.

16 Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἔδοξάσθῃ ὁ Ἰη-
σοῦς, τότε ἐμνήσθησαν, ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν
17 αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν Ἀάζαρον ἐφώνησεν ἐκ
18 τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ
19 ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιημέναι τὸ σημεῖον. Οἱ οὖν Φαρισαῖοι
εἶπον πρὸς ἑαυτούς· θεωρεῖτε, ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε, ὁ κόσμος ὀπίσω
αὐτοῦ ἀπῆλθεν.

LUKE XIX.

39 Καί, τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν· διδάσκαλε, ἐπιτίμη-
40 σον τοῖς μαθηταῖς σου. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· λέγω ὑμῖν, ὅτι, ἐὰν οὐ-
41 τοι σιωπήσωσιν, οἱ λίθοι κεκραύξονται. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν
42 ἐπ' αὐτῇ, ἰ λέγων· ὅτι εἰ ἔγνως καὶ σύ, καίγε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς
43 εἰρήνην σου· νῦν δὲ ἐκρύβῃ ἀπὸ ὀφθαλμῶν σου. Ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ,
καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσί σε καὶ συνέξουσί
44 σε πάντοθεν, ἰ καὶ ἑδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν
σοὶ λίθον ἐπὶ λίθῳ, ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

MATTH. XXI.

MARK XI.

10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱε- 11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰη-
ροσόλυμα ἐσεῖσθῃ πᾶσα ἡ πόλις λέ-
11 γουσα· τίς ἐστιν οὗτος; Οἱ δὲ ὄχ-
λοι ἔλεγον· οὗτός ἐστιν Ἰησοῦς ὁ
14 προφήτης, ὁ ἀπὸ Ναζαρετ τῆς Γαλιλαίας.—Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ
15 χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ
γραμματεῖς τὰ θαυμάσια, ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ καὶ
16 λέγοντας· ὡσαννὰ τῷ υἱῷ Δαβὶδ, ἠγανάκτησαν ἰ καὶ εἶπον αὐτῷ· ἀκούεις τί
οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· ναί· οὐδέποτε ἀνέγκωτε,^a ὅτι ἐκ
στόματος ρηπίων καὶ θηλαζόντων κατηγορίσω αὐτον;
17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν
ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ 11 —ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλ-
ῆλθον εἰς Βηθανίαν μετὰ τῶν δώδεκα.

MARK XI.

§ 113. The barren Fig-tree. The cleansing of the Temple.—Bethany, Jerusalem.

Second Day of the Week.

MATTH. XXI. 12, 13, 18, 19.

MARK XI. 12—19.

18 Πρωίας δὲ ἐπαράγων εἰς τὴν πό- 12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐ-
19 λιν ἐπεινάσε. Καὶ ἰδὼν συκὴν μίαν 13 τῶν ἀπὸ Βηθανίας ἐπεινάσε. Καὶ
ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ
οὐδὲν εὔρεν ἐν αὐτῇ, εἰ μὴ φύλλα μό-
νον. καὶ λέγει αὐτῇ· μηκέτι ἐκ σοῦ καρ-
πὸς γένηται εἰς τὸν αἰῶνα· καὶ ἐξη-
ράνθη παραχρῆμα ἡ συκῇ.— 14 Καὶ ἀποκριθεὶς [ὁ Ἰησοῦς] εἶπεν

^a 16. Ps. 8, 3.

MARK XI.

αὐτῇ· μηκέτι ἐκ σοῦ εἰς τον αἰῶνα μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

MATTH. XXI.

15 Καὶ ἔρχονται εἰς LUKE XIX. 45—48.

12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ θεοῦ, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψε,

15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν [ὁ Ἰησοῦς] εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψε· καὶ οὐκ ἤφιεν, ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

13 καὶ λέγει αὐτοῖς· γέγραπται·^a ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

17 Καὶ ἐδίδασκε λέγων αὐτοῖς· οὐ γέγραπται·^a ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν. Καὶ

46 λέγων αὐτοῖς· γέγραπται·^a ὁ οἶκός μου οἶκος προσευχῆς ἐστίν, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ. Καὶ οὐχ εὗρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἤσας ἐξεκρέματο αὐτοῦ ἀκούων.

ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐτόν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. Καὶ ὅτε ὁψέ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

LUKE XXI. 37, 38.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ὑπὸ τῷ εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν. Καὶ πᾶς ὁ λαὸς ὠρθιζέτο πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

§ 114. The barren Fig-tree withers away.—Between Bethany and Jerusalem.

Third Day of the Week.

MATTH. XXI. 20—22.

MARK XI. 20—26.

20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες; πῶς παραχρῆμα ἐξηράνθη ἡ συκῇ; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῇτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ ἐν τῷ ὄρει

20 Καὶ πρῶτον παραπορευόμενοι εἶδον τὴν συκῇν ἐξηραμένην ἐκ ῥιζῶν. Καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥαββί, ἴδε, ἡ συκῇ, ἣν κατηράσω, 22 ἐξηράνται. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ. Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὅς ἂν εἴπῃ τῷ ὄρει

^a 13 etc. Is. 56, 7. Comp. Jer. 7, 11.

MATTH. XXI.

τούτῳ εἶπητε· ἄρθητι καὶ βλήθητι
22 εἰς τὴν θάλασσαν, γενήσεται. Καὶ
πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προς-
ευχῇ πιστεύοντες, λήψετε.

25 προσευχόμενοι αἰτεῖσθε, πιστεύτε, ὅτι λαμβάνετε· καὶ ἔσται ὑμῖν. Καὶ ὅταν
στήκητε προσευχόμενοι, ἀφίετε, εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ
26 ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐ-
δὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

MARK XI.

τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν
θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ
καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ, ὅτι ἂ
λέγει γίνεται, ἔσται αὐτῷ ὁ ἐὰν εἶπῃ.

24 Διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ἂν

§ 115. Christ's authority questioned. Parable of the Two Sons.—Jerusalem.

Third Day of the Week.

MATTH. XXI. 23—32.

MARK XI. 27—33.

LUKE XX. 1—8.

23 Καὶ ἐλθόντι αὐτῷ εἰς
τὸ ἱερὸν προσῆλθον αὐ-
τῷ διδάσκοντι οἱ ἄρχιε-
ρεῖς καὶ οἱ πρεσβύτεροι
τοῦ λαοῦ λέγοντες·
ἐν ποίᾳ ἐξουσίᾳ ταῦτα
ποιεῖς; καὶ τίς σοι ἔδω-
κε τὴν ἐξουσίαν ταύτην;
24 Ἀποκριθεὶς δὲ ὁ Ἰη-
σοῦς εἶπεν αὐτοῖς· ἔρω-
τήσω ὑμᾶς κἀγὼ λόγον
ἓνα, ὃν ἐὰν εἴπητέ μοι,
κἀγὼ ὑμῖν ἐρῶ, ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιῶ.
25 Τὸ βάπτισμα Ἰωάννου
πόθεν ἦν; ἐξ οὐρανοῦ,
ἢ ἐξ ἀνθρώπων; οἱ
δὲ διελογίζοντο παρ'
ἑαυτοῖς λέγοντες· ἐὰν
εἴπωμεν· ἐξ οὐρανοῦ,
ἐρεῖ ἡμῖν· διὰ τί οὖν οὐκ
26 ἐπιστεύσατε αὐτῷ; Ἐὰν
δὲ εἴπωμεν· ἐξ ἀνθρώ-
πων, φοβούμεθα τὸν
ὄχλον· πάντες γὰρ ἔ-
χουσι τὸν Ἰωάννην ὡς

27 Καὶ ἔρχονται πάλιν
εἰς Ἱερουσόλυμα. καὶ ἐν
τῷ ἱερῷ περιπατούντος
αὐτοῦ ἔρχονται πρὸς
αὐτὸν οἱ ἄρχιερεῖς καὶ
οἱ γραμματεῖς καὶ οἱ
πρεσβύτεροι, καὶ λέ-
γουσιν αὐτῷ· ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιεῖς;
καὶ τίς σοι τὴν ἐξουσίαν
ταύτην ἔδωκεν, ἵνα ταῦ-
29 τα ποιῇς; Ὁ δὲ Ἰησοῦς
ἀποκριθεὶς εἶπεν αὐ-
τοῖς· ἐπερωτήσω ὑμᾶς
κἀγὼ ἓνα λόγον· καὶ
ἀποκρίθητέ μοι, καὶ ἐρῶ
ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ
30 ταῦτα ποιῶ. Τὸ βά-
πτισμα Ἰωάννου ἐξ οὐ-
ρανοῦ ἦν, ἢ ἐξ ἀνθρώ-
πων; ἀποκρίθητέ μοι.
31 Καὶ ἐλογίζοντο πρὸς
ἑαυτοὺς λέγοντες· ἐὰν
εἴπωμεν· ἐξ οὐρανοῦ,
ἐρεῖ· διὰ τί οὖν οὐκ ἐπι-
32 στεύσατε αὐτῷ; Ἀλλ'
ἐὰν εἴπωμεν· ἐξ ἀνθρώ-
πων· ἐφοβοῦντο τὸν
λαόν· ἅπαντες γὰρ εἶ-

1 Καὶ ἐγένετο ἐν μιᾷ
τῶν ἡμερῶν ἐκείνων,
διδάσκοντος αὐτοῦ τὸν
λαόν ἐν τῷ ἱερῷ καὶ εὐ-
αγγελιζομένου, ἐπέστη-
σαν οἱ ἄρχιερεῖς καὶ οἱ
γραμματεῖς σὺν τοῖς
2 πρεσβυτέροις, καὶ εἶ-
πον πρὸς αὐτὸν λέγον-
τες· εἰπὲ ἡμῖν, ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιεῖς;
ἢ τίς ἐστιν ὁ δούς σοι
τὴν ἐξουσίαν ταύτην;
3 Ἀποκριθεὶς δὲ εἶπε πρὸς
αὐτούς· ἐρωτήσω ὑμᾶς
κἀγὼ ἓνα λόγον, καὶ εἴ-
4 πατέ μοι. Τὸ βάπτισμα
Ἰωάννου ἐξ οὐρανοῦ ἦν,
5 ἢ ἐξ ἀνθρώπων; Οἱ δὲ
συνελογίσαντο πρὸς ἑαυ-
τοὺς λέγοντες· ὅτι ἐὰν
εἴπωμεν· ἐξ οὐρανοῦ,
ἐρεῖ· διὰ τί οὖν οὐκ ἐπι-
6 στεύσατε αὐτῷ; Ἐὰν δὲ
εἴπωμεν· ἐξ ἀνθρώπων,
πᾶς ὁ λαὸς καταλιθά-
σει ἡμᾶς· πεπεισμένος
γάρ ἐστιν Ἰωάννην προ-
7 φήτην εἶναι. Καὶ ἀπε-

MATTH. XXI.

MARK XI.

LUKE XX.

- 27 προφήτην. Καὶ ἀπο-
κριθέντες τῷ Ἰησοῦ εἶ-
πον· οὐκ οἶδαμεν. ἔφη
αὐτοῖς καὶ αὐτός· οὐδὲ
ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ
28 ἐξουσίᾳ ταῦτα ποιῶ. Τί
δὲ ὑμῖν δοκεῖ; ἄνθρω-
πος εἶχε τέκνα δύο· καὶ
προσελθὼν τῷ πρώτῳ εἶπε· τέκνον, ὕπαγε σήμερον, ἐργάζου ἐν τῷ ἀμπελῶνί μου.
29 30 Ὁ δὲ ἀποκριθεὶς εἶπεν· οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπῆλθε. Καὶ
προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν· ἐγὼ, κύριε· καὶ
31 οὐκ ἀπῆλθε. Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Λέγουσιν αὐτῷ·
ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι
32 προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης
ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπί-
στευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον, τοῦ πιστεῦσαι αὐτῷ.

§ 116. Parable of the wicked Husbandmen.—Jerusalem.

Third Day of the Week.

MATTH. XXI. 33—46.

MARK XII. 1—12.

LUKE XX. 9—19.

- 33 Ἄλλην παραβολὴν ἀ-
κούσατε. ἄνθρωπος ἦν
οἰκοδεσπότης, ὅστις ἐ-
φύτευσεν ἀμπελῶνα, καὶ
φραγμὸν αὐτῷ περιέθη-
κε, καὶ ὥρυξεν ἐν αὐτῷ
ληρόν, καὶ ὠκοδόμησε
πύργον· καὶ ἐξέδοτο αὐ-
τὸν γεωργοῖς, καὶ ἀπε-
34 δήμησεν. Ὅτε δὲ ἤγγι-
σεν ὁ καιρὸς τῶν καρ-
πῶν, ἀπέστειλε τοὺς
δούλους αὐτοῦ πρὸς τοὺς
γεωργούς, λαβεῖν τοὺς
35 καρποὺς αὐτοῦ· καὶ
λαβόντες οἱ γεωργοὶ
τοὺς δούλους αὐτοῦ, ὃν
μὲν ἔδειραν, ὃν δὲ ἐλιθοβό-
36 λησαν. Πάλιν ἀπέστει-
λεν ἄλλους δούλους,
πλείονας τῶν πρώτων·
- 1 Καὶ ἤρξατο αὐτοῖς ἐν
παραβολαῖς λέγειν· ἀμ-
πελῶνα ἐφύτευσεν ἄν-
θρωπος, καὶ περιέθηκε
φραγμὸν, καὶ ὥρυξεν
ὑπολήνιον, καὶ ὠκοδό-
μησε πύργον· καὶ ἐξέ-
δοτο αὐτὸν γεωργοῖς,
2 καὶ ἀπεδήμησε· Καὶ
ἀπέστειλε πρὸς τοὺς
γεωργούς τῷ καιρῷ δοῦ-
λον, ἵνα παρὰ τῶν γεωρ-
γῶν λάβῃ ἀπὸ τοῦ καρ-
3 ποῦ τοῦ ἀμπελῶνος. Οἱ
δὲ λαβόντες αὐτὸν ἔδει-
ραν καὶ ἀπέστειλαν κε-
4 νόν. Καὶ πάλιν ἀπέ-
στειλε πρὸς αὐτοὺς ἄλ-
λον δούλον· κακέεινον
λιθοβολήσαντες ἐκτρα-
5 ῖαισαν καὶ ἀπέστειλαν
ἡτιμωμένον. Καὶ [πάλιν]
- 9 Ἦρξατο δὲ πρὸς τὸν
λαὸν λέγειν τὴν παρα-
βολὴν ταύτην· ἄνθρω-
πος ἐφύτευσεν ἀμπελῶ-
να, καὶ ἐξέδοτο αὐτὸν
γεωργοῖς, καὶ ἀπεδήμησε
χρόνους ἱκανούς.
10 Καὶ
ἐν καιρῷ ἀπέστειλε πρὸς
τοὺς γεωργούς δούλον,
ἵνα ἀπὸ τοῦ καρποῦ τοῦ
ἀμπελῶνος δώσιν αὐτῷ·
οἱ δὲ γεωργοὶ δειράντες
αὐτὸν ἐξάπεστειλαν κε-
11 νόν. Καὶ προσέθετο
πέμψαι ἕτερον δούλον·
οἱ δὲ κακέεινον δειράντες
καὶ ἀτιμάσαντες ἐξάπέ-
12 στειλαν κενόν. Καὶ
προσέθετο πέμψαι τρί-
τον· οἱ δὲ καὶ τοῦτον

MATTH. XXI.

MARK XII.

LUKE XX.

καὶ ἐποίησαν αὐτοῖς ὡς-
αὐτῶς.

ἄλλον ἀπέστειλε· καὶ
νον ἀπέκτειναν, καὶ

τραυματίσαντες ἐξέβα-
λον.

πολλοὺς ἄλλους, τοὺς μὲν δέροντες,
τοὺς δὲ ἀποκτείνοντες. 13

Εἶπε δὲ ὁ

37 Ὅτερον δὲ ἀπέστει-
λε πρὸς αὐτοὺς τὸν υἱὸν
αὐτοῦ λέγων· ἐντραπή-

6 Ἐτι οὖν ἓνα υἱὸν ἔχων
ἀγαπητὸν αὐτοῦ ἀπέ-
στειλε καὶ αὐτὸν πρὸς

κύριος τοῦ ἀμπελῶ-
νος· τί ποιήσω; πέμ-
ψω τὸν υἱόν μου τὸν
ἀγαπητόν· ἴσως τοῦτον
ιδόντες ἐντραπήσονται.

38 σονται τὸν υἱόν μου. Οἱ
δὲ γεωργοὶ ἰδόντες τὸν

αὐτοὺς ἔσχατον, λέγων·
ὅτι ἐντραπήσονται τὸν

14 Ἰδόντες δὲ αὐτὸν οἱ
γεωργοὶ διελογίζοντο

υἱὸν μου. Ἐκεῖνοι δὲ

οἱ γεωργοὶ εἶπον πρὸς
ἑαυτούς· ὅτι οὗτός ἐσ-

πρὸς ἑαυτούς λέγοντες·
οὗτός ἐστιν ὁ κληρονό-
μος· δεῦτε, ἀποκτείνω-

μεν αὐτόν, καὶ κατὰ-
σχωμεν τὴν κληρονομίαν

7 οὗτον. Ἐκεῖνοι δὲ
οἱ γεωργοὶ εἶπον πρὸς

οὗτός ἐστιν ὁ κληρονό-
μος· δεῦτε, ἀποκτείνω-

39 αὐτοῦ. Καὶ λαβόντες
αὐτὸν ἐξέβαλον ἔξω τοῦ

καὶ ἡμῶν ἔσται ἡ κληρο-
νομία. Καὶ λαβόντες

15 Καὶ ἐκβαλόντες αὐτὸν
ἔξω τοῦ ἀμπελῶνος ἀ-

ἀμπελῶνος καὶ ἀπέ-
κτειναν. Ὅταν οὖν ἔλ-

8 αὐτὸν ἀπέκτειναν καὶ
ἐξέβαλον ἔξω τοῦ ἀμ-

πέκτειναν. τί οὖν ποιή-
σει αὐτοῖς ὁ κύριος τοῦ

40 κτειναν. Ὅταν οὖν ἔλ-
θῃ ὁ κύριος τοῦ ἀμπε-

9 πελῶνος. Τί οὖν ποιή-
σει ὁ κύριος τοῦ ἀμπε-

16 ἀμπελῶνος; Ἐλεῦσεται
καὶ ἀπολέσει τοὺς γεωρ-

41 γεωργοὺς ἐκείνους; Λέ-
γουσιν αὐτῷ· κακὸς

καὶ ἐλεῦσεται καὶ
ἀπολέσει τοὺς γεωργοὺς,

καὶ δώσει τὸν ἀμπελῶ-
να ἄλλοις. Οὐδὲ τὴν

κακῶς ἀπολέσει αὐτούς,
καὶ τὸν ἀμπελῶνα ἐκ-

10 να ἄλλοις. Οὐδὲ τὴν
γραφὴν ταύτην ἀνέγνω-

17 πον· μὴ γένοιτο. Ὁ δὲ
ἐμβλέψας αὐτοῖς εἶπε·

δώσειται ἄλλοις γεωρ-
γοῖς, οἵτινες ἀποδώσου-

11 φαλὴν γωνίας· παρὰ
κυρίου ἐγένετο· αὕτη,

τί οὖν ἐστὶ τὸ γεγραμ-
μένον τοῦτο·^α λίθον ὃν

σιν αὐτῷ τοὺς καρποὺς
ἐν τοῖς καιροῖς αὐτῶν.

οὗτος ἐγενήθη εἰς κε-
φαλὴν γωνίας· παρὰ

18 κυρίου ἐγένετο αὕτη, καὶ
ἔστι θανμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

42 Λέγει αὐτοῖς ὁ Ἰησοῦς·
οὐδέποτε ἀνέγνωτε ἐν

καὶ ἔστι θανμαστὴ
ἐν ὀφθαλμοῖς ἡμῶν;

19 πείσῃ, λιμῆσει αὐτόν.^β Καὶ ἐξήτη-
σαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

ταῖς γραφαῖς·^α λίθον
ὃν ἀπεδοκίμασαν οἱ οἰ-

11 κυρίου ἐγένετο αὕτη, καὶ
ἔστι θανμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

20 πείσῃ, λιμῆσει αὐτόν.^β Καὶ ἐξήτη-
σαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

κοδομοῦντες, οὗτος ἐγε-
νήθη εἰς κεφαλὴν γωνίας·

παρὰ κυρίου ἐγένετο αὕτη, καὶ
ἔστι θανμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

21 πείσῃ, λιμῆσει αὐτόν.^β Καὶ ἐξήτη-
σαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

νήθη εἰς κεφαλὴν γωνίας·
παρὰ κυρίου ἐγένετο αὕτη,

καὶ ἔστι θανμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

22 πείσῃ, λιμῆσει αὐτόν.^β Καὶ ἐξήτη-
σαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

43 ἔστι θανμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
Διὰ τοῦτο λέγω ὑμῖν,

καὶ ἔστι θανμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
Διὰ τοῦτο λέγω ὑμῖν,

23 πείσῃ, λιμῆσει αὐτόν.^β Καὶ ἐξήτη-
σαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ
θεοῦ καὶ δοθήσεται

ἐν ὀφθαλμοῖς ἡμῶν;
Διὰ τοῦτο λέγω ὑμῖν,

24 πείσῃ, λιμῆσει αὐτόν.^β Καὶ ἐξήτη-
σαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον
συνθλασθήσεται· ἐφ' ὃν δ' ἂν πείσῃ,

18 Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λί-
θον συνθλασθήσεται· ἐφ' ὃν δ' ἂν

19 πείσῃ, λιμῆσει αὐτόν.^β Καὶ ἐξήτη-
σαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

45 λιμῆσει αὐτόν.^β Καὶ ἀκούσαντες οἱ
ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παρα-

19 πείσῃ, λιμῆσει αὐτόν.^β Καὶ ἐξήτη-
σαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν

^α 42 etc. Ps. 118, 22.

^β 44 etc. Comp. Is. 8, 14 sq. Zech. 12, 3. Dan. 2, 34 sq. 44 sq.

MATTH. XXI.

MARK XII.

LUKE XX.

46 τῶν λέγει. Καὶ ζητοῦν-
τες αὐτὸν κρατῆσαι
ἐφοβήθησαν τοὺς ὄχ-
λους, ἐπειδὴ ὡς προφή-
την αὐτὸν εἶχον.

12 Καὶ ἐζήτουν αὐτὸν κρα-
τῆσαι, καὶ ἐφοβήθησαν
τὸν ὄχλον· ἔγνωσαν γάρ,
ὅτι πρὸς αὐτοὺς τὴν
παραβολὴν εἶπε. καὶ ἠ-
φέντες αὐτὸν ἀπῆλθον.

αὐτῇ τῇ ὥρᾳ, καὶ ἐφο-
βήθησαν τὸν λαόν· ἔ-
γνωσαν γάρ, ὅτι πρὸς
αὐτοὺς τὴν παραβολὴν
ταύτην εἶπε.

§ 117. Parable of the Marriage of the King's Son.—Jerusalem.

Third Day of the Week.

MATTH. XXII. 1—14.

1 2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς λέγων· ὁμοιω-
θη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ
3 αὐτοῦ. Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ, καλέσαι τοὺς κεκλημένους εἰς τοὺς
4 γάμους· καὶ οὐκ ἤθελον ἐλθεῖν. Πάλιν ἀπέστειλεν ἄλλους δούλους λέγων·
εἴπατε τοῖς κεκλημένοις· ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα· οἱ ταῦροί μου καὶ τὰ
5 σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. Οἱ δὲ ἀμελήσαν-
6 τες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ. Οἱ δὲ
7 λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. Ἀκούσας δὲ
ὁ βασιλεὺς ὠργίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς
8 ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. Τότε λέγει τοῖς δούλοις αὐτοῦ· ὁ μὲν
9 γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. Πορεύεσθε οὖν ἐπὶ τὰς
10 διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὑρητε, καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελ-
θόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὑρον, πονηροὺς
11 τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. Εἰσελθὼν δὲ ὁ βασιλεὺς
θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἀνθρώπον οὐκ ἐνδεδυμένον ἔνδυμα
12 γάμον. Καὶ λέγει αὐτῷ· ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμον; ὁ
13 δὲ ἐφωμώθη. Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· δῆσαντες αὐτοῦ πόδας καὶ
χειρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυ-
14 θμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

§ 118. Insidious question of the Pharisees: Tribute to Cesar.—Jerusalem.

Third Day of the Week.

MATTH. XXII. 15—22.

LUKE XX. 20—26.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμ- 20 Καὶ παρατηρήσαντες ἀπέστειλαν
βούλιον ἔλαβον, ὅπως MARK XII. 13—17. ἐγκαθέτους ὑποκρινόμε-
αὐτὸν παγιδεύσωσιν ἐν 13 Καὶ ἀποστέλλουσι νους ἑαυτοὺς δικαίους
16 λόγῳ. Καὶ ἀποστέλ- πρὸς αὐτόν τινες τῶν εἶναι, ἵνα ἐπιλάβωνται
λουσιν αὐτῷ τοὺς μα- Φαρισαίων καὶ τῶν αὐτοῦ λόγον, εἰς τὸ
θητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν παραδοῦναι αὐτὸν τῇ
Ἡρωδιανῶν λέγοντες· 14 ἀργρεύσωσι λόγῳ. Οἱ δὲ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ
διδάσκαλε, οἶδαμεν, ἐλθόντες λέγουσιν αὐ- 21 ἡγεμόνος. Καὶ ἐπηρώ-
ὅτι ἀληθὴς εἶ καὶ τὴν τῷ· διδάσκαλε, οἶδαμεν, τησαν αὐτὸν λέγοντες·

MATTH. XXII.

ὁδὸν τοῦ θεοῦ ἐν ἀλη-
θείᾳ διδάσκεις, καὶ οὐ
μέλει σοι περὶ οὐδενός·
οὐ γὰρ βλέπεις εἰς πρός-
17 ὡπον ἀνθρώπων. Εἰπέ
οὖν ἡμῖν, τί σοι δοκεῖ;
ἔξεστι δοῦναι κῆνσον
18 Καίσαρι, ἢ οὐ; Γρονθὺς δὲ
ὁ Ἰησοῦς τὴν πονηρίαν 15
αὐτῶν εἶπε· τί με πειράζε-
19 τε, ὑποκριταί; ἐπιδείξα-
τέ μοι τὸ νόμισμα τοῦ
κῆνσου. οἱ δὲ προσήνε-
20 καν αὐτῷ δηνάριον. Καὶ
λέγει αὐτοῖς· τίνας ἢ εἰ-
κὼναυτε καὶ ἡ ἐπιγραφὴ;
21 Λέγουσιν αὐτῷ· Καίσα-
ρος. τότε λέγει αὐτοῖς·
ἀπόδοτε οὖν τὰ Καίσα-
ρος Καίσαρι, καὶ τὰ τοῦ
22 θεοῦ τῷ θεῷ. Καὶ ἀ-
κούσαντες ἐθαύμασαν,
καὶ ἀφέντες αὐτὸν ἀπ-
ῆλθον.

MARK XII.

ὅτι ἀληθῆς εἶ, καὶ οὐ
μέλει σοι περὶ οὐδενός·
οὐ γὰρ βλέπεις εἰς πρός-
ωπον ἀνθρώπων, ἀλλ'
ἐπ' ἀληθείας τὴν ὁδὸν
τοῦ θεοῦ διδάσκεις. 22
ἔξεστι κῆνσον Καίσαρι
δοῦναι, ἢ οὐ; δῶμεν, ἢ 23
μὴ δῶμεν; Ὁ δὲ εἰδὼς
αὐτῶν τὴν ὑπόκρισιν
εἶπεν αὐτοῖς· τί με πει-
ράζετε; φέρετέ μοι δη-
16 νάριον, ἵνα ἴδω. Οἱ δὲ
ἤνεγκαν. καὶ λέγει αὐ-
τοῖς· τίνας ἢ εἰκὼν αὐ-
τῇ καὶ ἡ ἐπιγραφὴ; οἱ
δὲ εἶπον αὐτῷ· Καίσα-
17 ρος. Καὶ ἀποκριθεὶς
ὁ Ἰησοῦς εἶπεν αὐτοῖς·
ἀπόδοτε τὰ Καίσαρος
Καίσαρι, καὶ τὰ τοῦ
θεοῦ τῷ θεῷ. καὶ ἐ-
θαύμασαν ἐπ' αὐτῷ.

LUKE XX.

διδάσκαλε, οἶδαμεν, ὅτι
ὁρθῶς λέγεις καὶ διδά-
σκεις καὶ οὐ λαμβάνεις
πρόσωπον, ἀλλ' ἐπ' ἀλη-
θείας τὴν ὁδὸν τοῦ
θεοῦ διδάσκεις. 22 Ἐξεστιν
ἡμῖν Καίσαρι φόρον δοῦ-
23 ναι, ἢ οὐ; Κατανοήσας
δὲ αὐτῶν τὴν πανουργίαν
εἶπε πρὸς αὐτούς· τί με
24 πειράζετε; δεῖξατέ μοι
δηνάριον· τίνας ἔχει εἰ-
κόνα καὶ ἐπιγραφὴν;
ἀποκριθέντες δὲ εἶπον·
25 Καίσαρος. Ὁ δὲ εἶπεν
αὐτοῖς· ἀπόδοτε τοῖνυν
τὰ Καίσαρος Καίσαρι,
καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
26 Καὶ οὐκ ἴσχυσαν ἐπιλα-
βῆσθαι αὐτοῦ ῥήματος
ἐναντίον τοῦ λαοῦ, καὶ
θαυμάσαντες ἐπὶ τῇ
ἀποκρίσει αὐτοῦ ἐσί-
γησαν.

§ 119. Insidious question of the Sadducees: The Resurrection.—Jerusalem.

Third Day of the Week.

MATTH. XXII. 23—33.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ 18
προσῆλθον αὐτῷ Σαδ-
δουκαῖοι, οἱ λέγοντες μὴ
εἶναι ἀνάστασιν, καὶ
24 ἐπηρώτησαν αὐτὸν ἰλέ-
γοντες· διδάσκαλε, Μωϋ-
σῆς εἶπεν·^a ἕάν τις ἀ-
ποθάνῃ μὴ ἔχων τέκνα,
ἐπιγαμβρεύσει ὁ ἀδελφὸς
αὐτοῦ τὴν γυναῖκα αὐ-
τοῦ, καὶ ἀναστήσει σπερ-
μα τῷ ἰαδελφῷ αὐτοῦ.

MARK XII. 18—27.

Καὶ ἔρχονται Σαδ- 18
δουκαῖοι πρὸς αὐτόν, οἱ-
τινες λέγουσιν ἀνάστασιν
μὴ εἶναι· καὶ ἐπηρώτη-
σαν αὐτὸν λέγοντες· 19
ἰδιδάσκαλε, Μωϋσῆς ἔ-
γραψεν ἡμῖν,^a ὅτι ἕάν
τινος ἀδελφὸς ἀποθάνῃ
καὶ καταλίπῃ γυναῖκα
καὶ τέκνα μὴ ἄφῃ, ἵνα
λάβῃ ὁ ἀδελφὸς αὐτοῦ
τὴν γυναῖκα αὐτοῦ καὶ
ἐξαναστήσῃ σπέρμα τῷ

LUKE XX. 27—40.

27 Προσελθόντες δὲ τι-
νες τῶν Σαδδουκαίων,
οἱ ἀντιλέγοντες ἀνάστα-
σιν μὴ εἶναι, ἐπηρώτη-
σαν αὐτὸν ἰλέγοντες· 28
διδάσκαλε, Μωϋσῆς ἔ-
γραψεν ἡμῖν,^a ἕάν τις
ἀδελφὸς ἀποθάνῃ ἔχων
γυναῖκα, καὶ οὗτος ἄτεκ-
νος ἀποθάνῃ, ἵνα λάβῃ
ὁ ἀδελφὸς αὐτοῦ τὴν
γυναῖκα καὶ ἐξαναστήσῃ
σπέρμα τῷ ἀδελφῷ αὐ-

^a 24 etc. Deut. 25, 5.

MATTH. XXII.

MARK XII.

LUKE XX.

25 Ἦσαν δὲ παρ' ἡμῖν ἐπὶ τὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησεν· καὶ μὴ ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.
 26 Ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν
 27 ἐπτά. Ὅστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

28 Ἐν τῇ οὖν ἀναστάσει τίνος τῶν ἐπτά ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· πλανᾷσθε, μὴ εἰδότες τὰς γραφάς μηδὲ τὴν δύναμιν τοῦ θεοῦ. Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ θεοῦ ἐν οὐρανῷ εἰσι.

31 Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος·^a

22 ἐγὼ εἶμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς θεὸς νεκρῶν, ἀλλὰ ζώντων.
 33 Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

20 ἀδελφῷ αὐτοῦ. Ἐπὶ τὰ ἀδελφοί ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα. Καὶ ὁ δεύτερος ἔλαβεν αὐτήν καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως.

22 Καὶ ἔλαβον αὐτήν οἱ ἐπτά, καὶ οὐκ ἀφῆκαν σπέρμα. ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή.

23 Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἐπτά ἔσχον αὐτήν.

24 γυναικα. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐ διὰ τοῦτο πλανᾷσθε, μὴ εἰδότες τὰς

25 γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ; Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐ-

26 ρανοῖς. Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως, ἐπὶ τοῦ βρά-

27 του, ὡς εἶπεν αὐτῷ ὁ θεὸς λέγων·^a ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; Οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ [θεὸς] ζώντων. ὑμεῖς οὖν πολὺ πλανᾷσθε.

39 αὐτῷ ζῶσιν. Ἀποκρι-

29 τοῦ. Ἐπὶ οὖν ἀδελφοί ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος. Καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος. Καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἐπτά· οὐ κατέλιπον τέκνα καὶ ἀπέθανον. Ὅτε-

ρον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γίνεταί γυνή; οἱ γὰρ ἐπτά ἔσχον αὐτήν γυναῖκα.

34 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος· τούτου γαμοῦσι καὶ ἐκγαμίζονται, οἱ δὲ καταξιωθέν-

35 τες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται· οὔτε γὰρ ἀπο-

36 θανεῖν ἔτι δύνανται· ἰσάγγελοι γὰρ εἰσι καὶ υἱοὶ τοῦ θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.

37 Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτον,^a ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ τὸν θεὸν Ἰσαὰκ καὶ τὸν θεὸν Ἰακώβ. Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ

38 αὐτῷ ζῶσιν. Ἀποκρι-

39 θέντες δὲ τινες τῶν γραμματέων εἶπον· διδάσκαλε, καλῶς εἶπας. Οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

40

^a 31 etc. Ex. 3, 6.

§ 120. A Lawyer questions Jesus. The two great Commandments.—*Jerusalem.*

Third Day of the Week.

MATTH. XXII. 34—40.

MARK XII. 28—34.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες, ὅτι ἐρίμωσε τοὺς Σαδδουκαίους, συνή-
 35 χθησαν ἐπὶ τὸ αὐτό. Καὶ ἐπρωτότησεν εἰς ἐξ αὐτῶν νομικὸς πειράζων αὐτὸν
 36 καὶ λέγων· διδάσκαλε, ποία ἐντολὴ
 37 μεγάλη ἐν τῷ νόμῳ; Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·^a ἀγαπήσεις κύριον τὸν
 38 Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. Αὕτη ἐστὶ πρώτη καὶ με-
 39 γάλῃ ἐντολὴ. Δευτέρα δὲ ὁμοία αὐ-
 40 τῇ·^b ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.

28 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπρωτότησεν αὐτόν· ποία ἐστὶ πρώτη πάντων ἐντολὴ; Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ· ὅτι πρώτη πάντων ἐντολὴ·^a ἅκουε Ἰσραὴλ, κύριος ὁ Θεὸς ἡμῶν κύριος εἷς ἐστὶ· καὶ ἀγαπήσεις κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὕτη πρώτη ἐντολὴ. Καὶ δευτέρα ὁμοία αὕτη·^b ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μεῖζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι. Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς·

καλῶς, διδάσκαλε· ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστὶ καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, πλεῖον ἐστὶ πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν. Καὶ ὁ Ἰησοῦς ἰδὼν αὐτόν, ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

§ 121. How is Christ the Son of David?—*Jerusalem.*

Third Day of the Week.

MATTH. XXII. 41—46.

MARK XII. 35—37.

LUKE XX. 41—44.

41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπρωτότησεν αὐτούς ὁ Ἰησοῦς· λέγων· τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνας υἱὸς ἐστὶ; λέγουσιν αὐτῷ· τοῦ Δαυὶδ. Λέγει αὐτοῖς· πῶς οὖν Δαυὶδ ἐν πνεύματι κύριον αὐτόν καλεῖ; λέγον·^c· εἶπεν ὁ κύριος τῷ κυρίῳ μου·

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ· πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαυὶδ; Αὐτὸς γὰρ Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἀγίῳ·^c· εἶπεν ὁ κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἃς θῶ τοὺς πόδας σου ἐπὶ τοὺς ποδῶν σου. Δαυὶδ

41 Εἶπε δὲ πρὸς αὐτούς· πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαυὶδ εἶναι; 42 Καὶ αὐτὸς Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν·^c· εἶπεν ὁ κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἃς θῶ τοὺς πόδας σου ἐπὶ τοὺς ποδῶν σου. Δαυὶδ

^a 37 etc. Deut. 6, 4, 5.^b 39 etc. Lev. 19, 18.^c 44 etc. Ps. 110, 1.

MATTH. XXII.

κάθου ἐκ δεξιῶν μου, ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν πο-
 45 δῶν σου. Εἰ οὖν Δαυὶδ Δαυὶδ λέγει αὐτὸν κύ-
 46 ριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.
 οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον, οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

MARK XII.

οὖν κύριον αὐτὸν καλεῖ· καὶ πῶς υἱὸς αὐτοῦ ἐστιν;
 37 δῶν σου. Αὐτὸς οὖν Δαυὶδ λέγει αὐτὸν κύ-
 ριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

LUKE XX.

οὖν κύριον αὐτὸν καλεῖ· καὶ πῶς υἱὸς αὐτοῦ ἐστιν;

§ 122. Warnings against the evil example of the Scribes and Pharisees.—Jerusalem.

Third Day of the Week.

MARK XII. 38, 39.

38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· βλέπετε ἀπὸ τῶν γραμμα-
 46 τέων, τῶν θελόντων ἐν στολαῖς περι-
 πατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγο-
 39 ραῖς· καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις.

LUKE XX. 45, 46.

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπε τοῖς μαθηταῖς αὐτοῦ· προσέχετε ἀπὸ τῶν γραμματέων, τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις.

MATTH. XXIII. 1—12.

1 2 Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ· λέγων· ἐπὶ τῆς
 3 Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. Πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε·
 4 λέγουσι γὰρ καὶ οὐ ποιοῦσι. Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέ-
 5 λουσι κινῆσαι αὐτά. Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κνέσπεδα
 6 τῶν ἱματίων αὐτῶν· φιλοῦσι τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρω-
 7 τοκαθεδρίας ἐν ταῖς συναγωγαῖς· καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ κα-
 8 λεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί, ῥαββί. Ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἰς γὰρ
 9 ἐστὶν ὑμῶν ὁ καθηγητὴς [ὁ Χριστός]· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς
 10 οὐρανοῖς. Μηδὲ κληθῆτε καθηγηταί· εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητὴς, ὁ Χρι-
 11 12 στός. Ὁ δὲ μεῖζων ὑμῶν ἔσται ὑμῶν διάκονος. Ὅστις δὲ ὑψώσει ἑαυτόν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτόν, ὑψωθήσεται.

§ 123. Woes against the Scribes and Pharisees. Lamentation over Jerusalem.—
Jerusalem.

Third Day of the Week.

MATTH. XXIII. 13—39.

MARK XII. 40.

LUKE XX. 47.

- 14 Οὐαὶ δὲ ὑμῖν, γραμμα- 40 Οἱ κατεσθίοντες τὰς οἰ- 47 Οἱ κατεσθίονσι τὰς οἰ-
τεῖς καὶ Φαρισαῖοι, ὑπο- κρίας τῶν χρηρῶν καὶ κρίας τῶν χρηρῶν καὶ προ-
κριταί, ὅτι κατεσθίετε προφάσει μακρὰ προς- φάσει μακρὰ προσεύ-
τὰς οἰκίας τῶν χρηρῶν, ευχόμενοι· οὗτοι λήψον- χονται· οὗτοι λήφονται
καὶ προσευχόμενοι· διὰ τοῦ- ται περισσότερον κρίμα. περισσότερον κρίμα.
το λήψεσθε περισσότε-
ρον κρίμα. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασι-
13 λεῖαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ
15 τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηράν, ποιῆσαι ἓνα προσήλυτον·
16 καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. Οὐαὶ ὑμῖν, ὁδη-
γοὶ τυφλοί, οἱ λέγοντες· ὅς ἂν ὁμόση ἐν τῷ ναῷ, οὐδὲν ἐστιν· ὅς δ' ἂν ὁμόση ἐν
17 τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστίν, ὁ χρυ-
18 σός, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν; Καί· ὅς ἐὰν ὁμόση ἐν τῷ θυσιαστηρίῳ,
19 οὐδὲν ἐστιν· ὅς δ' ἂν ὁμόση ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. Μωροὶ καὶ
20 τυφλοί· τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστηρίου τὸ ἁγιάζον τὸ δῶρον; Ὁ
οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·
21 22¹ καὶ ὁ ὁμώσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικούντι αὐτόν· καὶ ὁ
ὁμώσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω
23 αὐτοῦ. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ
ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου,
τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. ταῦτα ἔδει ποιῆσαι, καὶ ἐκεῖνα μὴ ἀφίναί.
24 Ὁδηγοὶ τυφλοί, οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.
25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ
ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.
26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος,
27 ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-
σαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκοιταμένοις, οἵτινες ἔξωθεν μὲν
φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.
28 Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί
29 ἐστε ὑποκρισεως καὶ ἀνομίας. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,
ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,
30¹ καὶ λέγετε· εἰ ἡμεῖς ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεῖς ἀκοι-
31 τῶνοι αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. Ὡστε μαρτυρεῖτε ἑαυτοῖς, ὅτι νιόί
32 ἐστε τῶν φονευσάντων τοὺς προφῆτας. Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν
33 πατέρων ὑμῶν. Ὁφεί, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς
34 γεέννης; Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ
γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ στανρώσετε, καὶ ἐξ αὐτῶν μαστιγώ-

MATTH. XXIII.

35 σετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· ὅπως ἔλθῃ
ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυρόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ τοῦ
δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφορεύσατε μεταξὺ τοῦ
36 ναοῦ καὶ τοῦ θυσιαστηρίου.^a Ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν
ταύτην.

37 Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα
τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου,
ὃν τρόπον ἐπισυνάγει ὄρνις τὰ ροσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθε-
38 39 λήσατε. Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἐρημος.^b Λέγω γὰρ ὑμῖν· οὐ μὴ με
ἴδητε ἀπάρτι, ἕως ἂν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.^c

§ 124. The Widow's mite.—Jerusalem.

Third Day of the Week.

MARK XII. 41—44.

41 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι
τοῦ γαζοφυλακίου ἐθεώρει, πῶς ὁ
ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυ-
λάκιον. καὶ πολλοὶ πλουσιοὶ ἔβαλλον
42 πολλά. Καὶ ἐλθοῦσα μία χήρα πτω-
χὴ ἔβαλε λεπτὰ δύο, ὃ ἐστὶ κοδράντης.
43 Καὶ προσκαλεσάμενος τοὺς μαθητὰς
αὐτοῦ λέγει αὐτοῖς· ἀμὴν λέγω ὑμῖν,
ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάν-
των βέβληκε τῶν βαλόντων εἰς τὸ
44 γαζοφυλάκιον. Πάντες γὰρ ἐκ τοῦ
περισσεύοντος αὐτοῖς ἔβαλον· αὕτη
δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

LUKE XXI. 1—4.

1 Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας
τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον
2 πλουσίους. Εἶδε δὲ καὶ τίνα χήραν
πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά,
3 καὶ εἶπεν· ἄληθῶς λέγω ὑμῖν, ὅτι ἡ
χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων
4 ἔβαλεν. Ἀπαντες γὰρ οὗτοι ἐκ τοῦ
περισσεύοντος αὐτοῖς ἔβαλον· εἰς τὰ
δῶρα τοῦ θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστε-
ρήματος αὐτῆς ἅπαντα τὸν βίον, ὃν
εἶχεν, ἔβαλε.

§ 125. Certain Greeks desire to see Jesus.—Jerusalem.

Third Day of the Week.

JOHN XII. 20—36.

20 Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.
21 Οὗτοι οὖν προσῆλθον Φίλιππῳ, τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων
22 αὐτὸν λέγοντες· κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. Ἐρχεται Φίλιππος καὶ λέγει
23 τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. Ὁ δὲ Ἰησοῦς
ἀπεκρίνατο αὐτοῖς λέγων· ἐλήλυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.
24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ,
25 αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. Ὁ φιλῶν τὴν ψυχὴν
αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς

^a 36. Gen. 4, 8. 2 Chr. 24, 20—22.^b 38. Comp. Ps. 69, 26. Jer. 12, 7. 22, 5.^c 39. Comp. Ps. 118, 26.

JOHN XII.

26 ζῶν αἰώνιον φυλάξει αὐτήν. Ἐάν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω, καὶ
 27 ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐάν τις ἐμοὶ διακονῇ, τιμή-
 28 με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. Πάτερ,
 29 δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα καὶ πάλιν
 30 ἔλεγον· ἄγγελος αὐτῷ λελάληκεν. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν· οὐ δι' ἐμὲ
 31 αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν
 32 ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω· καὶ ἐγὼ ἐάν ὑψωθῶ ἐκ τῆς γῆς,
 33 πάντας ἐλκύσω πρὸς ἐμαυτόν. Τοῦτο δὲ ἔλεγε σημαίνων, ποίῳ θανάτῳ ἤμελλεν
 34 ἀποθνήσκειν. Ἀπεκρίθη αὐτῷ ὁ ὄχλος· ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ
 35 Χριστὸς μένει εἰς τὸν αἰῶνα·^a καὶ πῶς σὺ λέγεις, ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ
 36 ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·
 37 ἐτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι. περιπατεῖτε, ἕως τὸ φῶς ἔχετε, ἵνα μὴ
 38 σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε, πον ὑπάγει.
 39 Ἔως τὸ φῶς ἔχετε, πιστεῦετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλά-
 40 λησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

§126. Reflections upon the unbelief of the Jews.—*Jerusalem.*

Third Day of the Week.

JOHN XII. 37—50.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς
 38 αὐτόν, ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε·^b κύριε, τίς ἐπί-
 39 στενσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίμιν ἀπεκαλύφθη; Διὰ τοῦτο οὐκ
 40 ἠδύναντο πιστεῦναι, ὅτι πάλιν εἶπεν Ἡσαΐας·^c τετύφλωκεν αὐτῶν τοὺς ὀφθαλ-
 41 μούς καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς καὶ
 42 νοήσωσι τῇ καρδίᾳ καὶ ἐπιστραφῶσι καὶ ἰάσωμαι αὐτούς. Ταῦτα εἶπεν Ἡσαΐας,
 43 ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ.^d Ὅμως μέντοι καὶ ἐκ τῶν
 44 ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολό-
 45 γον, ἵνα μὴ ἀποσυναγάγοι γένωνται· ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων
 46 μᾶλλον, ἢπερ τὴν δόξαν τοῦ Θεοῦ. Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· ὁ πιστεύων εἰς
 47 ἐμὲ οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με· καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ
 48 τὸν πέμψαντά με. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς
 49 ἐμὲ ἐν τῇ σκοτίᾳ μὴ μένῃ. Καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πι-
 50 στεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον, ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω
 51 τὸν κόσμον. Ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα
 52 αὐτόν· ὁ λόγος, ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· ὅτι ἐγὼ
 53 ἔξ ἑμαντοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν ἔδωκε, τί
 54 εἰπῶ καὶ τί λαλήσω. Καὶ οἶδα, ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν
 55 λαλῶ ἐγώ, καθὼς εἰρηκέ μοι ὁ πατήρ, οὕτω λαλῶ.

^a 34. Comp. 2 Sam. 7, 13. Ps. 89, 30, 37, 110, 4.

^b 38. Is. 53, 1.

^c 40. Is. 6, 10.

^d 41. Is. 6, 1 sq.

§ 127. Jesus, on taking leave of the Temple, foretells its destruction and the persecution of his Disciples.—*Jerusalem. Mount of Olives.*

Third Day of the Week.

MATTH. XXIV. 1—14.

MARK XIII. 1—13.

LUKE XXI. 5—19.

1 Καὶ ἐξελθὼν ὁ Ἰη-
σοῦς ἐπορεύετο ἀπὸ τοῦ
ἱεροῦ, καὶ προσῆλθον
οἱ μαθηταὶ αὐτοῦ ἐπι-
δεῖξαι αὐτῷ τὰς οἰκοδο-
2 μὰς τοῦ ἱεροῦ. Ὁ δὲ
Ἰησοῦς εἶπεν αὐτοῖς·
οὐ βλέπετε πάντα ταῦ-
τα; ἀμὴν λέγω ὑμῖν, οὐ
μὴ ἀφεθῇ ὧδε λίθος
ἐπὶ λίθον, ὃς οὐ κα-
3 ταλυνθήσεται. Καθημέ-
ρου δὲ αὐτοῦ ἐπὶ τοῦ
ὄρους τῶν ἐλαιῶν, προσ-
ῆλθον αὐτῷ οἱ μα-
θηταὶ κατ' ἰδίαν λέ-
γοντες·

εἰπὲ ἡμῖν, πότε
ταῦτα ἔσται; καὶ τί τὸ
σημεῖον τῆς σῆς παρον-
σίας καὶ τῆς συντελείας
4 τοῦ αἰῶνος; Καὶ ἀπο-
κριθεὶς ὁ Ἰησοῦς εἶπεν
αὐτοῖς· βλέπετέ, μή τις
5 ὑμᾶς πλανήσῃ. Πολλοὶ
γὰρ ἐλεύσονται ἐπὶ τῷ
ὀνόματί μου λέγοντες·
ἐγὼ εἰμι ὁ Χριστός· καὶ
πολλοὺς πλανήσουσι.
6 Μελλήσετε δὲ ἀκούειν
πολέμους καὶ ἀκοὰς πο-
λέμων· ὁρᾶτε, μὴ θρο-
εῖσθε· δεῖ γὰρ πάντα
γενέσθαι, ἀλλ' οὕτως ἔστι
7 τὸ τέλος. Ἐγερθήσεται
γὰρ ἔθνος ἐπὶ ἔθνος καὶ
βασιλεία ἐπὶ βασιλείαν·
καὶ ἔσονται λιμοὶ καὶ

1 αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει
αὐτῷ εἰς τῶν μαθητῶν
αὐτοῦ· διδάσκαλε, ἴδε,
ποταποὶ λίθοι καὶ πο-
2 ταπαὶ οἰκοδομαί· Καὶ
ὁ Ἰησοῦς ἀποκριθεὶς εἶ-
πεν αὐτῷ· βλέπεις ταῦ-
τας τὰς μεγάλας οἰκοδο-
μὰς; οὐ μὴ ἀφεθῇ λίθος
ἐπὶ λίθῳ, ὃς οὐ μὴ κα-
3 ταλυνθῇ· Καὶ καθημέ-
ρου αὐτοῦ εἰς τὸ ὄρος
τῶν ἐλαιῶν κατέναντι
τοῦ ἱεροῦ, ἐπηρώτων αὐ-
τὸν κατ' ἰδίαν Πέτρος
καὶ Ἰάκωβος καὶ Ἰωάν-
4 νης καὶ Ἀνδρέας· εἰπὲ
ἡμῖν, πότε ταῦτα ἔσται;
καὶ τί τὸ σημεῖον, ὅταν
μέλλῃ πάντα ταῦτα συν-
5 τελεῖσθαι; Ὁ δὲ Ἰη-
σοῦς ἀποκριθεὶς αὐτοῖς
ἤρξατο λέγειν· βλέπετε
μή τις ὑμᾶς πλανήσῃ.
6 Πολλοὶ γὰρ ἐλεύσονται
ἐπὶ τῷ ὀνόματί μου λέ-
γοντες· ὅτι ἐγὼ εἰμι·
καὶ πολλοὺς πλανήσου-
7 σιν. Ὅταν δὲ ἀκούσῃτε
πολέμους καὶ ἀκοὰς πο-
λέμων, μὴ θροεῖσθε· δεῖ
γὰρ γενέσθαι, ἀλλ' οὕτως
8 τὸ τέλος. Ἐγερθήσεται
γὰρ ἔθνος ἐπὶ ἔθνος
καὶ βασιλεία ἐπὶ βα-
σιλείαν· καὶ ἔσονται
σεισμοὶ κατὰ τόπους,

5 Καὶ τινων λεγόντων
περὶ τοῦ ἱεροῦ, ὅτι λί-
θοις καλοῖς καὶ ἀναθή-
μασι κεκόσμηται, εἶπε·
6 ταῦτα, ἃ θεωρεῖτε, ἐ-
λεύσονται ἡμέραι, ἐν
αἷς οὐκ ἀφεθήσεται
λίθος ἐπὶ λίθῳ, ὃς
οὐ καταλυνθήσεται.
7 Ἐπηρώτησαν δὲ αὐ-
τὸν λέγοντες· διδάσκαλε,
πότε οὖν ταῦτα ἔσται;
καὶ τί τὸ σημεῖον, ὅταν
μέλλῃ ταῦτα γίνεσθαι;
8 Ὁ δὲ εἶπε· βλέπετε, μὴ
πλανηθῇτε. πολλοὶ γὰρ
ἐλεύσονται ἐπὶ τῷ ὀνό-
ματί μου, λέγοντες· ὅτι
ἐγὼ εἰμι καὶ ὁ καιρὸς
ἤγγικε· μὴ οὖν πορευθῇ-
9 τε ὀπίσω αὐτῶν· Ὅταν
δὲ ἀκούσῃτε πολέμους
καὶ ἀκαταστασίας, μὴ
πτοηθῇτε· δεῖ γὰρ ταῦ-
τα γενέσθαι πρῶτον,
ἀλλ' οὐκ εὐθὺς τὸ
10 τέλος. Τότε, ἔλεγεν αὐ-
τοῖς, ἐγερθήσεται ἔθνος
ἐπὶ ἔθνος καὶ βασιλεία
11 ἐπὶ βασιλείαν· Σεισμοὶ
τε μεγάλοι κατὰ τόπους

MATTH. XXIV.

λοιμοὶ καὶ σεισμοὶ κατὰ
8 τόπους. Πάντα δὲ ταύ-
τα ἀρχὴ ὧδίνων.

MARK XIII.

9 —βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώ-
σουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς
συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμό-
νων καὶ βασιλέων σταθήσεσθε ἕνεκεν
11 ἐμοῦ, εἰς μαρτύριον αὐτοῖς.—Ὅταν δὲ
ἄγωνισιν ὑμᾶς παραδιδόντες, μὴ προ-
μεριμνᾶτε, τί λαλήσητε, μηδὲ μελετᾶτε·
ἀλλ' ὁ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ,
τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ
λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

MARK XIII.

καὶ ἔσονται λιμοὶ καὶ
9 ταραχαί. Ἀρχαὶ ὧδί-
νων ταῦτα.—

LUKE XXI.

καὶ λιμοὶ καὶ λοιμοὶ
ἔσονται· θόβητρά τε
καὶ σημεῖα ἀπ' οὐρα-
12 νοῦ μεγάλα ἔσται. Πρὸ

δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ'
ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώ-
ξουσι, παραδιδόντες εἰς συναγωγὰς
καὶ φυλακὰς ἀγομένους ἐπὶ βασιλεῖς
καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου.
13 Ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον.
14 Θέσθε οὖν εἰς τὰς καρδίας ὑ-
μῶν μὴ προμελετᾶν ἀπολογηθῆναι·
15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ
σοφίαν, ἣ οὐ δυνήσονται ἀντειπεῖν
οὐδὲ ἀντιστῆναι πάντες
οἱ ἀντικείμενοι ὑμῖν.

MATTH. XXIV.

9 Τότε παραδώσουσιν ὑ-
μᾶς εἰς θλίψιν, καὶ ἀπο-
κτενοῦσιν ὑμᾶς· καὶ
ἔσεσθε μισούμενοι ὑπὸ
πάντων τῶν ἐθνῶν διὰ
10 τὸ ὄνομά μου. Καὶ τό-
τε σκανδαλισθήσονται
πολλοί· καὶ ἀλλήλους
παραδώσουσι, καὶ μισή-
11 σουσιν ἀλλήλους. Καὶ πολλοὶ
ψευδοπροφῆται ἐγερθήσονται καὶ πλα-
12 νήσουσι πολλούς. Καὶ διὰ τὸ πληθυνθῆναι τὴν
ἁγίαν τῶν πολλῶν.

MARK XIII.

12 Παραδώσει δὲ ἀδελφὸς
ἀδελφὸν εἰς θάνατον, καὶ
πατὴρ τέκνον· καὶ ἐπα-
ναστήσονται τέκνα ἐπὶ
γονεῖς, καὶ θανατώσου-
13 σιν αὐτούς. Καὶ ἔσεσθε
μισούμενοι ὑπὸ πάντων
διὰ τὸ ὄνομά μου.—

16 Παραδοθήσεσθε δὲ καὶ
ὑπὸ γονέων καὶ ἀ-
δελφῶν καὶ συγγενῶν
καὶ φίλων, καὶ θανατώ-
17 σουσιν ἐξ ὑμῶν. Καὶ
ἔσεσθε μισούμενοι ὑπο
πάντων διὰ τὸ ὄνομά
μου,

11 σουσιν ἀλλήλους. Καὶ πολλοὶ
ψευδοπροφῆται ἐγερθήσονται καὶ πλα-
12 νήσουσι πολλούς. Καὶ διὰ τὸ πληθυνθῆναι τὴν
ἁγίαν τῶν πολλῶν.

13 Ὁ δὲ ὑπομείνας εἰς τέ-
λος, οὗτος σωθήσεται.
14 Καὶ κηρυχθήσεται τοῦ-
το τὸ εὐαγγέλιον τῆς
βασιλείας ἐν ὅλῃ τῇ οἰ-
κουμένῃ εἰς μαρτύριον
πᾶσι τοῖς ἔθνεσι· καὶ τότε ἔξει τὸ τέλος.

13 —ὁ δὲ ὑπομείνας εἰς τέ-
λος, οὗτος σωθήσεται.—
10 Καὶ εἰς πάντα τὰ ἔθνη
δεῖ πρῶτον κηρυχθῆναι
τὸ εὐαγγέλιον.—

18 καὶ θριξὶ ἐκ τῆς κεφα-
λῆς ὑμῶν οὐ μὴ ἀπόλη-
19 ται· ἐν τῇ ὑπομονῇ
ὑμῶν κτήσεσθε τὰς
ψυχὰς ὑμῶν.

§ 128. The signs of Christ's coming to destroy Jerusalem, and put an end to the Jewish State and Dispensation.—Mount of Olives.

Third Day of the Week.

MATTH. XXIV. 15—42.

MARK XIII. 14—37.

LUKE XXI. 20—36.

15 Ὅταν οὖν ἴδῃτε τὸ
βδέλυγμα τῆς ἐρημώ-
14 Ὅταν δὲ ἴδῃτε τὸ βδέ-
λυγμα τῆς ἐρημώσεως,
20 Ὅταν δὲ ἴδῃτε κελκον-
μένην ὑπὸ στρατοπέδων

MATTH. XXIV.

MARK XIII.

LUKE XXI.

- σεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου,^a ἑστὼς ἐν τόπῳ ἁγίῳ, (ὁ ἀναγινώσκων νοεῖτω,) 16 ἴ τότε οἱ ἐν τῇ Ἰουδαίᾳ φεγγέτωσαν ἐπὶ τὰ ὄρη· 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ·
- 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχουσιν καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. Προσεύχεσθε δέ, ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ. Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. Τότε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ, ὧδε ὁ Χριστὸς ἢ ὧδε· μὴ πιστεύσητε. Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. Ἰδοὺ, προεῖρηκα ὑμῖν. 26 Ἐὰν οὖν ἐπῶσιν ὑμῖν· ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ· μὴ ἐξέλθῃτε· ἰδοὺ, ἐν τοῖς ταμείοις· μὴ πιστεύσητε. Ὡς περ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὅπου γὰρ ἐὰν ᾗ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.
- [τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου,]^a ἑστὼς ὅπου οὐδεὶς, (ὁ ἀναγινώσκων νοεῖτω,) τότε οἱ ἐν τῇ Ἰουδαίᾳ φεγγέτωσαν εἰς τὰ ὄρη· Ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ· 16 καὶ ὁ εἰς τὸν ἀγρὸν ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχουσιν καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. Προσεύχεσθε δέ, ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. Ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις, οἷα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως, ἧς ἔκτισεν ὁ θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. 20 Καὶ εἰ μὴ κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτούς, οὓς ἐξελεῖται, ἐκολόβωσε τὰς ἡμέρας. Καὶ τότε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ, ὧδε ὁ Χριστός, ἢ· ἰδοὺ, ἐκεῖ· μὴ πιστεύετε. Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. Ὅμως δὲ βλέπετε· ἰδοὺ, προεῖρηκα ὑμῖν πάντα.
- τὴν Ἱερουσαλὴμ, τότε γνώτε, ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. Τότε οἱ ἐν τῇ Ἰουδαίᾳ φεγγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. Ὅτι ἡμέραι ἐκδικήσεως αὐταί εἰσι, τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὄργῃ τῷ λαῷ τούτῳ. 24 Καὶ πεσοῦνται στόματι μαχαίρας καὶ αἱμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατομένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.

^a 15 etc. Deut. 9, 27.

MATTH. XXIV.

MARK XIII.

LUKE XXI.

29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.^a

30 ται.^a Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης· καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε, ὅτι ἐγγὺς τὸ θέρος. Οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύ-

24 Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,¹ καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.^a

τῷ οὐρανῷ·

26 Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως καὶ δόξης,¹ καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων γῆς ἕως ἄκρων οὐ-

28 ρανοῦ. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἦδη ὁ κλάδος ἀπαλὸς γένηται καὶ ἐκφύη τὰ φύλλα, γινώσκετε, ὅτι ἐγγὺς τὸ θέρος ἐστίν.

29 Οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα, γινώσκετε, ὅτι ἐγγὺς ἐστιν ἐπὶ θύραις. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὐ πάντα ταῦτα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ

29 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἡχούσης θαλάσσης καὶ σάλου,¹ ἀποπνυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκονομίᾳ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.^a

27 Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. Ἀρ-χομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

29 Καὶ εἶπε παραβολὴν αὐτοῖς· ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα· ὅταν προβάλωσιν ἦδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε, ὅτι ἦδη ἐγγὺς τὸ θέρος ἐστίν. Οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ

^a 29 etc. Comp. Is. 13, 9. 10. Joel 3, 15. etc.

MATTH. XXIV.

MARK XIII.

LUKE XXI.

32 σονται, οἱ δὲ λόγοι μου 32 παρέλθωσι. Περὶ δὲ τῆς δὲ λόγοι μου οὐ μὴ
 36 οὐ μὴ παρέλθωσι. Περὶ ἡμέρας ἐκείνης ἢ τῆς ὥ- παρέλθωσι.
 δὲ τῆς ἡμέρας ἐκείνης ρας οὐδεὶς οἶδεν, οὐδὲ οἱ
 καὶ τῆς ὥρας οὐδεὶς οἶ- ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.
 37 δει, οὐδὲ οἱ ἄγγελοι τῶν
 37 οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. Ὡς περ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως
 38 ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡς περ γὰρ ἦσαν ἐν ταῖς
 ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ
 39 ἐγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν,^a καὶ οὐκ ἔγνωσαν,
 ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία
 40 τοῦ υἱοῦ τοῦ ἀνθρώπου. Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμ-
 41 βάνεται, καὶ ὁ εἰς ἀφίεται. Δύο ἀλήθουσιν ἐν τῷ μύλῳ· μία παραλαμβάνε-
 ται, καὶ μία ἀφίεται.

MARK XIII.

LUKE XXI.

33 Βλέπετε, ἀγρυπνεῖτε καὶ προσεύ- 34 Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρη-
 χεσθε· οὐκ οἴδατε γὰρ πότε ὁ και- θῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ
 34 ρός ἐστιν. Ὡς ἄνθρωπος ἀπόδη- καὶ μέθῃ καὶ μερίμναις βιωτικαῖς,
 μος ἀφείς τὴν οἰκίαν αὐτοῦ, καὶ καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέ-
 35 δους τοῖς δούλοις αὐτοῦ τὴν ἔξον- 35 ρα ἐκείνη. Ὡς παγὶς γὰρ ἐπελεύσεται
 σίαν καὶ ἐκάστω τὸ ἔργον αὐ- ἐπὶ πάντας τοὺς καθημένους ἐπὶ
 τοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο, πρόσωπον πάσης τῆς
 35 ἵνα γρηγορῇ. Γρηγο- 36 γῆς. Ἀγρυπνεῖτε οὖν
 42 Γρηγορεῖτε οὖν, ὅτι οὐκ ρεῖτε οὖν· οὐκ οἴδατε ἐν παντὶ καιρῷ δεόμε-
 οἴδατε, ποῖα ὥρα ὁ κύ- γὰρ πότε ὁ κύριος τῆς νοι, ἵνα καταξιωθῆτε
 ριος ὑμῶν ἔρχεται. οἰκίας ἔρχεται, ὅψε ἡ ἐκφυγῇ ταῦτα πάντα
 μεσονυκτίου ἢ ἄλεκτο- τὰ μέλλοντα γίνεσθαι
 36 ροφωνίας ἢ πρωτῆ· μὴ ἐλθὼν ἐξαίφνης εὖρη καὶ σταθῆναι ἔμπρο-
 37 ὑμᾶς καθεύδοντας. Ἄ δὲ ὑμῖν λέγω, πᾶσι σθεν τοῦ υἱοῦ τοῦ ἀν-
 λέγω· γρηγορεῖτε.θρώπου.

MATTH. XXIV.

42 Γρηγορεῖτε οὖν, ὅτι οὐκ
 οἴδατε, ποῖα ὥρα ὁ κύ-
 ριος ὑμῶν ἔρχεται.
 36 ροφωνίας ἢ πρωτῆ· μὴ ἐλθὼν ἐξαίφνης εὖρη
 37 ὑμᾶς καθεύδοντας. Ἄ δὲ ὑμῖν λέγω, πᾶσι
 λέγω· γρηγορεῖτε.

§ 129. Transition to Christ's final coming at the Day of Judgment. Exhortation to watchfulness. Parables: The Ten Virgins; The Five Talents.—Mount of Olives.

Third Day of the Week.

MATTH. XXIV. 43—51. XXV. 1—30.

43 Ἐκεῖνο δὲ γινώσκετε, ὅτι, εἰ ἴδῃ ὁ οἰκοδεσπότης, ποῖα φυλακὴ ὁ κλέπτης ἔρχε-
 44 ται, ἐρηγόρησεν ἄν, καὶ οὐκ ἂν εἴασε διορηγῆναι τὴν οἰκίαν αὐτοῦ. Διὰ τοῦτο
 καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ· ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
 45 Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ
 46 τῆς θεραπείας αὐτοῦ, τοῦ δίδόναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; Μακάριος ὁ
 47 δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. Ἀμὴν λέγω
 48 ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ

^a 38. Gen. 7, 4 sq.

MATTH. XXIV.

49 κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔλθειν·¹ καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυνόντων·
 50¹ ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ, ἣ οὐ γινώσκει,¹ καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

XXV. 1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβούσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί. Αἵτινες μωραὶ λαβούσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. Χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. Μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγονσαι· μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἔκλεισθη ἡ θύρα. Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγονσαι· κύριε, κύριε, ἀνοιξὸν ἡμῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν· ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν [ἐν ἣ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται].

14 Ὡςπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν· ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως. Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε τάλαντα. 17 18 Ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. Ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρνεεν ἐν τῇ γῇ καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. Μετὰ δὲ χρόνον πολλὸν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συνταίρει μετ' αὐτῶν λόγον. Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἐφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε· κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἐφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπε· κύριε, ἐγνων σε, ὅτι σκληρὸς εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·¹ καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις, ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα·¹ 27 Ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπέζιταις· καὶ ἔλθων ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. Ἀραγε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ 28 ἔχοντι τὰ δέκα τάλαντα. Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται·

MATTH. XXV.

30 ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. Καὶ τὸν ἀρχεῖον δοῦ-
λον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ βρηνμὸς
τῶν ὀδόντων.

§ 130. Scenes of the Judgment Day.—*Mount of Olives.*

Third Day of the Week.

MATTH. XXV. 31—46.

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ [ἅγιοι]
32 ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνον δόξης αὐτοῦ, ¹ καὶ συναχθήσεται
ἐμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ
33 ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, ¹ καὶ στήσει τὰ μὲν πρόβατα ἐκ
34 δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ ἐκωνύμων. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐ-
τοῦ· δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν
35 βασιλείαν ἀπὸ καταβολῆς κόσμου. Ἐπείνασα γάρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα,
36 καὶ ἐποτίσατέ με· ξένος ἦμην, καὶ συνηγάγετέ με· ¹ γυμνός, καὶ περιεβάλετέ με·
37 ἡσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, καὶ ἤλθετε πρὸς με. Τότε
ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες· κύριε, πότε σε εἶδομεν πεινῶντα, καὶ
38 ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; ¹ πότε δέ σε εἶδομεν ξένον, καὶ συνη-
39 γάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν; ¹ πότε δέ σε εἶδομεν ἀσθενῆ ἢ ἐν φυλακῇ,
40 καὶ ἤλθομεν πρὸς σε; Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· ἀμὴν λέγω ὑμῖν,
ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
41 Τότε ἐρεῖ καὶ τοῖς ἐξ ἐκωνύμων· πορεύεσθε ἀπ' ἐμοῦ οἱ καταραμένοι εἰς τὸ πῦρ
42 τοῦ αἰῶνιου, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἄγγελοις αὐτοῦ. Ἐπείνασα
43 γάρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ¹ ξένος ἦμην,
καὶ οὐκ ἐπενήγαγετέ με· γυμνός, καὶ οὐκ ἐπεριεβάλετέ με· ἀσθενὴς καὶ ἐν φυλακῇ,
44 καὶ οὐκ ἐπεσκέψασθέ με. Τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες· κύριε,
πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνόν ἢ ἀσθενῆ ἢ ἐν φυλακῇ, καὶ
45 οὐκ ἐποιήσαμεν σοι; Τότε ἀποκριθήσεται αὐτοῖς λέγων· ἀμὴν λέγω ὑμῖν, ἐφ'
46 ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. Καὶ ἀπε-
λεύσονται οὗτοι εἰς κόλασιν αἰῶνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰῶνιον.

§ 131. The Rulers conspire. The supper at Bethany. Treachery of Judas.—*Jerusa-
lem. Bethany.*

Fourth Day of the Week.

MATTH. XXVI. 1—16.

MARK XIV. 1—11.

LUKE XXII. 1—6.

1 Καὶ ἐγένετο, ὅτε ἐτέ- 1 Ἦν δὲ τὸ πάσχα καὶ 1 Ἦγγιζε δὲ ἡ ἐορτὴ
λεσεν ὁ Ἰησοῦς πάντας τὰ ἄζυμα μετὰ δύο ἡ- τῶν ἀζύμων, ἡ λεγομένη
τοὺς λόγους τούτους, μέρας.—] πάσχα.
εἶπε τοῖς μαθηταῖς αὐ-
2 τοῦ· ¹ οἴδατε, ὅτι μετὰ δύο ἡμέρας γίνεται· καὶ ὁ υἱὸς τοῦ ἀνθρώπου
παράδίδεται εἰς τὸ σταυρωθῆναι.

MATTH. XXVI.

MARK XIV.

LUKE XXII.

3 Τότε συνήχθησαν οἱ 1
ἀρχιερεῖς καὶ οἱ γραμ-
ματεῖς καὶ οἱ πρεσβύτε-
ροι τοῦ λαοῦ εἰς τὴν
αὐλὴν τοῦ ἀρχιερέως,
2 καὶ τοῦ λεγομένου Καϊάφα·
4 καὶ συνεβούλευσαντο,
ἵνα τὸν Ἰησοῦν δόλω-

5 κρατήσωσι καὶ ἀποκτείνωσιν. Ἐλεγον δέ· μὴ
ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυ-
βος γένηται ἐν τῷ λαῷ.

6 Τοῦ δὲ Ἰησοῦ γενο-
μένου ἐν Βηθανίᾳ, ἐν
οἰκίᾳ Σίμωνος τοῦ λε-
7 προῦ,¹ προσῆλθεν αὐτῷ
γυνὴ ἀλάστρον μύρου
ἔχουσα βαρυτίμου καὶ
κατέχεεν ἐπὶ τὴν κεφα-
λὴν αὐτοῦ ἀνακειμένου.

8 Ἰδόντες δὲ οἱ μαθηταὶ
αὐτοῦ ἠγανάκτησαν λέ-
γοντες· εἰς τί ἡ ἀπώλεια
9 αὐτῇ; ἡδύνατο γὰρ τοῦ-
το [τὸ μύρον] πρᾶθῆναι
πολλοῦ καὶ δοθῆναι
πτωχοῖς.

10 Γινούς δὲ ὁ
Ἰησοῦς εἶπεν αὐτοῖς· τί
κόπους παρέχετε τῇ γυ-
ναικί; ἔργον γὰρ καλὸν
11 εἰργάσατο εἰς ἐμέ. Πάν-
τοτε γὰρ τοὺς πτωχοὺς
ἔχετε μεθ' ἐαυτῶν· ἐμὲ
δὲ οὐ πάντοτε ἔχετε.
12 Βαλοῦσα γὰρ αὕτη τὸ
μύρον τοῦτο ἐπὶ τοῦ
σώματός μου, πρὸς τὸ

—Καὶ ἐζήτουν οἱ
ἀρχιερεῖς καὶ οἱ γραμμα-
τεῖς, πῶς αὐτὸν ἐν δόλῳ
κρατήσαντες ἀποκτεί-
νωσιν. Ἐλεγον δέ· μὴ ἐν
τῇ ἑορτῇ, μήποτε θό-
ρυβος ἔσται τοῦ λαοῦ.

3 Καὶ ὅντος αὐτοῦ ἐν
Βηθανίᾳ ἐν τῇ οἰκίᾳ
Σίμωνος τοῦ λεπροῦ,
κατακειμένου αὐτοῦ ἡλ-
θε γυνὴ ἔχουσα ἀλάβα-
στρον μύρου, νάρδου πι-
στικῆς πολυτελοῦς· καὶ
συντρίψασα τὸ ἀλάβα-
στρον κατέχεεν αὐτοῦ
κατὰ τῆς κεφαλῆς.

4 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. Λέγει οὖν εἰς ἐκ τῶν
μαθητῶν αὐτοῦ, Ἰούδας

4 Ἦσαν δὲ τινες ἀγανα-
κτοῦντες πρὸς ἐαυτοὺς
καὶ λέγοντες· εἰς τί ἡ
ἀπώλεια αὐτῇ τοῦ μύρου
5 γέγονεν; ἡδύνατο γὰρ
τοῦτο τὸ μύρον πρᾶθῆ-
ναι ἐπάνω τριακοσίων
δηναρίων καὶ δοθῆναι
τοῖς πτωχοῖς. καὶ ἐνε-
6 βριμῶντο αὐτῇ. Ὁ δὲ

Ἰησοῦς· εἶπεν· ἄφετε
αὐτήν· τί αὐτῇ κόπους
παρέχετε; καλὸν ἔργον
7 εἰργάσατο ἐν ἐμοί. Πάν-
τοτε γὰρ τοὺς πτωχοὺς
ἔχετε μεθ' ἐαυτῶν, καί,
ὅταν θέλητε, δύνασθε
αὐτοὺς εὖ ποιῆσαι· ἐμὲ
8 δὲ οὐ πάντοτε ἔχετε. Ὁ
ἔσχεν αὕτη, ἐποίησα·

2 Καὶ ἐζήτουν οἱ ἀρχιε-
ρεῖς καὶ οἱ γραμματεῖς
τὸ πῶς ἀνέλωσιν αὐτόν·
ἐφοβοῦντο γὰρ τὸν λαόν.

JOHN XII. 2—8.

2 Ἐποίησαν οὖν αὐτῷ
δεῖπνον ἐκεῖ, καὶ ἡ Μάρ-
θα διηκόνει, ὁ δὲ Ἀάζα-
ρος εἰς τὴν τῶν ἀνακειμέ-
3 νων σὺν αὐτῷ. Ἡ οὖν
Μαρία λαβοῦσα λίτρον
μύρου νάρδου πιστικῆς
πολυτίμου ἤλειψε τοὺς
πόδας τοῦ Ἰησοῦ, καὶ
ἐξέμαξε ταῖς θριξίν αὐ-
τῆς τοὺς πόδας αὐτοῦ,
μαθητῶν αὐτοῦ, Ἰούδας
Σίμωνος Ἰσκαριώτης, ὁ
μέλλων αὐτὸν παρα-
5 δίδόναι· διὰ τί τοῦτο τὸ
μύρον οὐκ ἐπράθη τρια-
κοσίων δηναρίων καὶ
6 ἐδόθη πτωχοῖς; Εἶπε δὲ
τοῦτο, οὐχ ὅτι περὶ τῶν
πτωχῶν ἔμελεν αὐτῷ,
ἀλλ' ὅτι κλέπτῃς ἦν καὶ
τὸ γλωσσόκομον εἶχε καὶ
τὰ βαλλόμενα ἐβάστα-
7 ζεν. Εἶπεν οὖν ὁ Ἰη-
σοῦς· ἄφες αὐτήν· εἰς
τὴν ἡμέραν τοῦ ἐνταφι-
ασμοῦ μου τετήρηκεν
8 αὐτό· τοὺς πτωχοὺς γὰρ
πάντοτε ἔχετε μεθ' ἐαν-
τῶν, ἐμὲ δὲ οὐ πάντοτε
ἔχετε.

MATTH. XXVI.

13 ἐνταφιάσαι με ἐποίησεν. Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.

14 Τότε πορευθεῖς εἰς τῶν δώδεκα, ὃ λεγόμενος Ἰούδας Ἰσκαριώτης,

15 πρὸς τοὺς ἀρχιερεῖς ἔλπε· τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτό; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα

16 ἀργύρια. Καὶ ἀπὸ τότε ἐξίτηι εὐκαιρίαν, ἵνα αὐτὸν παραδῷ.

μολόγησε καὶ ἐξίτηι εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἅτερ ὄχλον.

λαληθήσεται εἰς μνημό-

10 συνον αὐτῆς. Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα

11 παραδῷ αὐτὸν αὐτοῖς. Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπιγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐξίτηι, πῶς εὐκαιρῶς αὐτὸν παραδῷ.

MARK XIV.

προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν 9 ἐνταφιασμόν. Ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη

LUKE XXII.

3 Εἰςῆλθε δὲ σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδε-

4 κα. Καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῷ αὐ-

5 τοῖς. Καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύ-

6 ριον δοῦναι. Καὶ ἐξω-

§ 132. Preparation for the Passover.—Bethany. Jerusalem.

Fifth Day of the Week.

MATTH. XXVI. 17—19.

17 Τῇ δὲ πρώτῃ τῶν 12 ἁζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες αὐτῷ·

ποῦ

θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

18 Ὁ δὲ εἶπεν· ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ· ὁ διδάσκαλος λέγει· ὁ καιρὸς μου ἔγγυς ἐστι· πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φά-

15 γω; Καὶ αὐτὸς ὑμῖν δείξει ἀνά-

MARK XIV. 12—16.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν, ἵνα φάγῃς τὸ

13 πάσχα; Καὶ ἀποστελεται δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολου-

14 θήσατε αὐτῷ, ἵνα ὅπου ἐὰν εἰσέλθῃ, εἴπατε τῷ οἰκοδεσπότῃ, ὅτι ὁ διδάσκαλος λέγει· ποῦ

LUKE XXII. 7—13.

7 Ἦλθε δὲ ἡ ἡμέρα τῶν ἁζύμων, ἐν ᾗ ἔδει θῆσθαι τὸ πάσχα. Καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην εἰπὼν· πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φά-

9 γωμεν· Οἱ δὲ εἶπον αὐτῷ· ποῦ θέλεις ἐτοιμάσωμεν; Ὁ δὲ εἶπεν αὐτοῖς· ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθή-

11 Καὶ ῥεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· ποῦ ἐστι τὸ κατάλυμα, ὅπου

MARK XIV.

LUKE XXII.

γαιον μέγα ἐστρωμένον, ἔτοιμον· ἐ- τὸ πάσχα μετὰ τῶν μαθητῶν μου
 16 καὶ ἐτοιμάσατε ἡμῖν. Καὶ ἐξῆλθον 12 φάγω; Κακεῖνος ὑμῖν δεῖξει ἀνάγαι-
 οὶ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς ον μέγα ἐστρωμένον·
 MATTH. XXVI. τὴν πόλιν, καὶ εὗρον 13 ἐκεῖ ἐτοιμάσατε. Ἀπελ-
 19 Καὶ ἐποίησαν οἱ μα- καθὼς εἶπεν αὐτοῖς· θόντες δὲ εὗρον καθὼς
 θηταὶ ὡς συνέταξεν αὐ- καὶ ἡτοίμασαν τὸ πά- εἶρηκεν αὐτοῖς, καὶ ἡ-
 τοῖς ὁ Ἰησοῦς, καὶ ἡ- σχα. τοίμασαν τὸ πάσχα.



PART VIII.

THE FOURTH PASSOVER; OUR LORD'S PASSION; AND THE ACCOMPANYING
EVENTS UNTIL THE END OF THE JEWISH SABBATH.

TIME: *Two days.*

§ 133. The Passover Meal. Contention among the Twelve.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

MATTH. XXVI. 20.

MARK XIV. 17.

LUKE XXII. 14-18. 24-30.

- 20 **Ὁ**ψίας δὲ γενομένης 17 Καὶ ὁψίας γενομένης 14 Καὶ ὅτε ἐγένετο ἡ ὥρα,
ἀνέκειτο μετὰ τῶν δώ- ἔρχεται μετὰ τῶν δώ- ἀνέπεσε καὶ οἱ δώδεκα
δεκα. δεκα. ἀπόστολοι σὺν αὐτῷ.
15 Καὶ εἶπε πρὸς αὐτούς·
16 ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· ἵ-
γὰρ γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ
17 τοῦ θεοῦ. Καὶ δεξιόμενος ποτήριον εὐχαριστήσας εἶπε· λάβετε τοῦτο καὶ δια-
18 μερίσατε ἑαυτοῖς· λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπὸ τοῦ γεννήματος τῆς ἀμπέ-
λου, ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.—
24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μεῖζων.
25 Ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιά-
26 ζοντες αὐτῶν εὐεργέται καλοῦνται. Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μεῖζων ἐν ὑμῖν
27 γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. Τίς γὰρ μεῖζων; ὁ
ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμὶ ἐν μέσῳ ὑμῶν ὡς
28 ὁ διακονῶν. Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·
29 30 ἵ καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ἵ ἵνα ἐσθίητε
καὶ πίνετε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου καὶ καθίσησθε ἐπὶ θρόνων
κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

§ 134. Jesus washes the feet of his Disciples.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XIII. 1—20.

1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς, ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς. Καὶ δείπνον γενομένον, τοῦ διαβόλου ἦδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ, 3 ἰεῖδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει, ἰεγείρεται ἐκ τοῦ δείπνου καὶ τίθησι 4 τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἐαυτόν· εἶτα βάλλει ὕδωρ εἰς τὸν νιπτήρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ, ᾧ ἦν 6 διεζωσμένος. Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος· κύριε, σὺ μου νίπτεις τοὺς πόδας; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. Λέγει αὐτῷ Πέτρος· οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· ἐὰν μὴ νίψω σε, οὐκ ἔχεις 9 μέρος μετ' ἐμοῦ. Λέγει αὐτῷ Σίμων Πέτρος· κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. Λέγει αὐτῷ ὁ Ἰησοῦς· ὁ λελουμένος οὐ χρειαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. Ἦιδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο 12 εἶπεν· οὐχὶ πάντες καθαροὶ ἐστε. Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν εἶπεν αὐτοῖς· γινώσκετε, τί πεποίηκα ὑμῖν; 13 Ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ. 14 Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε 15 ἀλλήλων νίπτειν τοὺς πόδας. Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα, καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῇτε. Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δούλος μεῖζων 17 τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζων τοῦ πέμψαντος αὐτόν. Εἰ ταῦτα οἴδατε, μακάριοι ἐστε, ἐὰν ποιῇτε αὐτά. Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα 18 οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ·^a ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον 19 ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. Ἀπάρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, 20 ὅταν γένηται, πιστεύσητε, ὅτι ἐγὼ εἰμι. Ἀμὴν ἀμὴν λέγω ὑμῖν· ὁ λαμβάνων, ἐὰν τινα πέμψω, ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

§ 135. Jesus points out the Traitor. Judas withdraws.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

MATTH. XXVI. 21—25. MARK XIV. 18—21. LUKE XXII. 21—23. JOHN XIII. 21—35.

21 Καὶ ἐσθιόντων αὐτῶν εἶπεν· ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἑξ ὑμῶν παραδώσει με.	18 Καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἑξ τοῦ παραδιδόν-	21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἑταράχθη τῷ πνεύματι καὶ ἑμαρτύρησε καὶ εἶπεν· ἀμὴν ἀμὴν
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MATTH. XXVI.

MARK XIV.

LUKE XXII.

JOHN XIII.

22 Καὶ λυ- 19 ἔμοῦ. Οἱ δὲ ἦρ- 23 Καὶ αὐτοὶ ἦρ- 22 δώσει με. Ἐβλε-
 πούμενοι σφόδρα ξαντο λυπεῖσθαι ξαντο συζητεῖν πον οὖν εἰς ἀλλή-
 ἦρξαντο λέγειν αὐ- καὶ λέγειν αὐτῷ πρὸς ἑαυτοὺς τὸ λους οἱ μαθηταί,
 τῷ ἑκαστος αὐ- εἰς καθ' εἰς· μήτι τίς ἄρα εἴη ἐξ αὐ- ἀπορούμενοι περὶ
 τῶν· μήτι ἐγὼ ἐγώ; καὶ ἄλλος· τῶν ὁ τοῦτο μελ- 23 τίνος λέγει. Ἦν
 εἰμι, κύριε; μήτι ἐγώ; λων πρᾶσσειν.— δὲ ἀνακείμενος εἰς
 ἐκ τῶν μαθητῶν.

24 αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς. Νένει
 οὖν τούτῳ Σίμων Πέτρος πυθέσθαι, τίς ἂν εἴη, περὶ οὗ
 25 λέγει. Ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει

MATTH. XXVI.

MARK XIV.

αὐτῷ· κύριε, τίς ἐστιν;

23 Ὁ δὲ ἀποκριθεὶς εἶπεν· 20 Ὁ δὲ ἀποκριθεὶς εἶπεν 26 Ἀποκρίνεται ὁ Ἰησοῦς·
 ὁ ἐμβάψας μετ' ἐμοῦ ἐν αὐτοῖς· εἰς ἐκ τῶν δώ- ἐκεῖνός ἐστιν, ᾧ ἐγὼ βά-
 τῷ τρυβλίῳ τὴν χεῖρα, δεκα, ὁ ἐμβαπτόμενος ψας τὸ ψωμίον, ἐπιδώ-
 24 οὗτός με παραδώσει. Ὁ μετ' ἐμοῦ εἰς τὸ τρυβλίον. σω.—

21 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου 21 Ὁ μὲν υἱὸς τοῦ ἀνθρώ-
 ὑπάγει, καθὼς γέγρα- που ὑπάγει, καθὼς γέ- 22 Καὶ ὁ μὲν υἱὸς τοῦ ἀν-
 πται περὶ αὐτοῦ· οὐαὶ γραπται περὶ αὐτοῦ· θρώπου πορεύεται κατὰ
 δὲ τῷ ἀνθρώπῳ ἐκείνῳ, οὐαὶ δὲ τῷ ἀνθρώπῳ τὸ ὠρισμένον· πλὴν οὐ-
 δι' οὗ ὁ υἱὸς τοῦ ἀν- ἐκεῖνῳ, δι' οὗ ὁ υἱὸς τοῦ αὶ τῷ ἀνθρώπῳ ἐκείνῳ,
 θρώπου παραδίδεται· ἀνθρώπου παραδίδεται· δι' οὗ παραδίδεται.—
 καλὸν ἦν αὐτῷ, εἰ οὐκ
 ἐγεννήθη ὁ ἄνθρωπος ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

JOHN XIII.

25 ἐκεῖνος. Ἀποκριθεὶς δὲ 26 —καὶ ἐμβάψας
 Ἰούδας, ὁ παραδιδὼς αὐτόν, εἶπε· τὸ ψωμίον δίδωσιν Ἰούδα Σίμωνος
 μήτι ἐγὼ εἰμι, ῥαββί; λέγει αὐτῷ· 27 Ἰσκαριώτῃ. Καὶ μετὰ τὸ ψωμίον,
 σὺ εἶπας. τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς.
 λέγει οὖν αὐτῷ ὁ Ἰησοῦς· ὁ ποιεῖς,

28 ποιήσον τάχιον. Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων, πρὸς τί εἶπεν αὐτῷ.
 29 Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰη-
 σοῦς· ἀγόρασον, ὧν χρεῖαν ἔχομεν εἰς τὴν ἐορτήν, ἣ τοῖς πτωχοῖς ἵνα τι δῶ.
 30 31 Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν· ἦν δὲ νύξ. Ὅτε οὖν ἐξῆλθε,
 λέγει ὁ Ἰησοῦς· νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν
 32 αὐτῷ. Εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δυξάσει αὐτόν ἐν ἑαυτῷ, καὶ
 33 εὐθὺς δοξάσει αὐτόν. Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσετέ με, καὶ κα-
 θὼς εἶπον τοῖς Ἰουδαίοις· ὅτι, ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ
 34 ὑμῖν λέγω ἄρτι. Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς
 35 ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. Ἐν τούτῳ γνώσονται πάντες,
 ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

§ 136. Jesus foretells the fall of Peter, and the dispersion of the Twelve.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XIII. 36—38.

- 36 *Λέγει αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· ὅπου ὑπάγω, οὐ δύνασάι μοι νῦν ἀκολουθῆσαι, ὕστερον δὲ ἀκολουθήσεις μοι.*
 37 *Λέγει αὐτῷ Πέτρος· κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.*

MATTH. XXVI. 31—35.

MARK XIV. 27—31.

- 31 *Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἡμοῖ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ·^a πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμένης.*
 32 *Μετὰ δὲ τὸ ἐγερθῆναί με προάξω*
 33 *ὑμᾶς εἰς τὴν Γαλιλαίαν. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.*
 27 *Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· ὅτι πάντες σκανδαλισθήσεσθε ἐν ἡμοῖ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται·^a πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα. Ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Ὁ δὲ Πέτρος ἔφη αὐτῷ· καὶ εἰ πάντες σκανδαλισθῶσονται, ἀλλ' οὐκ ἐγώ.*

LUKE XXII. 31—38.

- 31 *Εἶπε δὲ ὁ κύριος· Σίμων, Σίμων, ἰδού, ὁ σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σιναῖσαι ὡς τὸν σῖτον· ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. Ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.*

MATTH XXVI.

MARK XIV.

τον πορεύεσθαι.

JOHN XIII.

- 34 *Ἐφη αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρεῖς ἀπαρνήσῃ με.*
 35 *Λέγει αὐτῷ ὁ Πέτρος· κἂν δέῃ με σὺν σοί ἀποθάνειν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.*
 30 *Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι, ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρεῖς ἀπαρνήσῃ με.*
 31 *ση με. Ὁ δὲ ἐκ περισσοῦ ἔλεγε· μᾶλλον· ἐάν με δέῃ συναποθάνειν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡς αὐτῶς δὲ καὶ πάντες ἔλεγον.*
 34 *Ὁ δὲ εἶπε· λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ, πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἶδέναι με.*
 38 *Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ, ἕως οὗ ἀπαρνήσῃ με τρεῖς.*

LUKE XXII.

- 35 *Καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τιος ὑστερήσατε; οἱ δὲ εἶπον· οὐδεὶς. Εἶπεν οὖν αὐτοῖς· ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. Λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον*

^a 31 etc. Zech. 13, 7.

LUKE XXII.

δεῖ τελεσθῆναι ἐν ἐμοί, τό·^a καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ ἐμοῦ
38 τέλος ἔχει. Οἱ δὲ εἶπον· κύριε, ἰδοὺ, μάχαιραι ὥδε δύο. ὁ δὲ εἶπεν αὐτοῖς·
ἱκανόν ἐστι.

§ 137. The Lord's Supper.—Jerusalem.

Evening introducing the Sixth Day of the Week.

MATTH. XXVI. 26-29. MARK XIV. 22-25. LUKE XXII. 19-20. 1 COR. XI. 23-25.

- 26 Ἐσθιόντων δὲ 22 Καὶ ἐσθιόντων 19 Καὶ λαβὼν ἄρ- 23 —Ἐλαβεν ἄρτον,
αὐτῶν λαβὼν ὁ αὐτῶν λαβὼν ὁ τον εὐχαριστήσας 24 καὶ εὐχαριστήσας
Ἰησοῦς τὸν ἄρτον Ἰησοῦς ἄρτον εὐ- ἔκλασε καὶ ἔδωκεν ἔκλασε καὶ εἶπε·
καὶ εὐλόγησας ἔ- λογήσας ἔκλασε αὐτοῖς λέγων· τοῦ- [λάβετε, φάγετε·]
κλασε καὶ ἐδίδου καὶ ἔδωκεν αὐτοῖς τό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν
τοῖς μαθηταῖς καὶ καὶ εἶπε· λάβε- μου τὸ ὑπὲρ ὑμῶν σῶμα τὸ ὑπὲρ ὑμῶν
εἶπε· λάβετε, φά- τε [φάγετε]· τοῦ- διδόμενον· τοῦτο κλωόμενον· τοῦτο
γετε· τοῦτό ἐστι τό ἐστι τὸ σῶμά ποιεῖτε εἰς τὴν ἐ- ποιεῖτε εἰς τὴν ἐ-
τὸ σῶμά μου. μου. μὴν ἀνάμνησιν. μὴν ἀνάμνησιν.
- 27 Καὶ λαβὼν τὸ 23 Καὶ λαβὼν τὸ 20 Ὡσανύτως καὶ τὸ 25 Ὡσανύτως καὶ τὸ
ποτήριον καὶ εὐ- ποτήριον εὐχα- ποτήριον μετὰ τὸ ποτήριον μετὰ τὸ
χαριστήσας ἔδω- ριστήσας ἔδωκεν δειπνῆσαι λέγων· δειπνῆσαι λέγων·
κεν αὐτοῖς λέγων· αὐτοῖς, καὶ ἔπιον τοῦτο τὸ ποτήριον τοῦτο τὸ ποτήριον
πίετε ἐξ αὐτοῦ ἐξ αὐτοῦ πάντες. ἢ καινὴ διαθήκη ἢ καινὴ διαθήκη
28 πάντες· τοῦτο γάρ 24 Καὶ εἶπεν αὐτοῖς· ἐν τῷ αἵματί μου, ἐστὶν ἐν τῷ ἐμῷ
ἐστι τὸ αἷμά μου, τοῦτό ἐστι τὸ αἷ- αἵματι· τοῦτο
τὸ τῆς καινῆς δια- μά μου, τὸ τῆς ἐκχυνόμενον. ποιεῖτε, ὡς ἀκίς ἀν-
θήκης, τὸ περὶ καινῆς διαθήκης, πίνετε, εἰς τὴν ἐ-
πολλῶν ἐκχυνόμε- τὸ περὶ πολλῶν ἐκχυνόμενον. μὴν ἀνάμνησιν.
νον εἰς ἄφρασιν 25 Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ
29 ἀμαρτιῶν. Λέγω πῶς ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας·
δὲ ὑμῖν, ὅτι οὐ μὴ ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
πῶς ἀπάρτι ἐκ
τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης,
ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

§ 138. Jesus comforts his Disciples. The Holy Spirit promised.—Jerusalem.

Evening introducing the Sixth Day of the Week.

JOHN XIV. 1—31.

- 1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.
2 Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν. πορεύ-
3 ομαι ἐτοιμάσαι τόπον ὑμῖν. Καὶ ἔαν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν
ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαντόν, ἵνα, ὅπου εἰμὶ ἐγώ, καὶ ὑμεῖς ἦτε.

^a 37. Is. 53, 12.

JOHN XIV.

4 5 Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. Λέγει αὐτῷ Θωμᾶς· κύριε,
 6 οὐκ οἶδαμεν ποῦ ὑπάγεις, καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; Λέγει αὐτῷ ὁ
 7 Ἰησοῦς· ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πα-
 8 τέρα, εἰ μὴ δι' ἐμοῦ. Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἄν· καὶ
 9 ἀπάρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν. Λέγει αὐτῷ Φίλιππος· κύριε,
 10 δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. Λέγει αὐτῷ ὁ Ἰησοῦς· τοσοῦτον χρό-
 11 νον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με, Φίλιππε; ὁ ἐωρακὼς ἐμὲ ἐώρακε τὸν
 12 πατέρα, καὶ πῶς σὺ λέγεις· δεῖξον ἡμῖν τὸν πατέρα; Οὐ πιστεύεις, ὅτι ἐγὼ ἐν
 13 τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστὶ; τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαντοῦ
 14 οὐ λαλῶ· ὁ δὲ πατὴρ, ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. Πιστενεύτέ μοι,
 15 ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστενεύτέ
 16 μοι. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα, ἃ ἐγὼ ποιῶ, κακεῖνος
 17 ποιήσει, καὶ μεῖζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.
 18 Καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ
 19 ἐν τῷ νύμφῳ. Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. Ἐάν ἀγαπᾷτε με,
 20 τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παρά-
 21 κλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα· τὸ πνεῦμα τῆς ἀληθείας,
 22 ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ
 23 γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται. Οὐκ ἀφῆσω ὑμᾶς ὀρφαν-
 24 οὓς· ἔρχομαι πρὸς ὑμᾶς. Ἔτι μικρόν, καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ
 25 θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσεσθε. Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς,
 26 ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ ἀγάγῃ ἐν ὑμῖν. Ὁ ἔχων τὰς ἐντολὰς
 27 μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται
 28 ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτόν καὶ ἐμμανίσω αὐτῷ ἐμάντόν. Λέγει
 29 αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· κύριε, τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν
 30 σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἐάν τις ἀγαπᾷ
 31 με, τὸν λόγον μου τηρήσει, καὶ ὁ πατὴρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν
 32 ἔλυσόμεθα καὶ μονὴν παρ' αὐτῷ ποιήσομεν. Ὁ μὴ ἀγαπῶν με τοὺς λόγους
 33 μου οὐ τηρεῖ· καὶ ὁ λόγος, ὃν ἀκούετε, οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με
 34 πατρὸς. Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ πνεῦμα
 35 τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ
 36 ὑπομνήσει ὑμᾶς πάντα, ἃ εἶπον ὑμῖν. Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν
 37 δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω
 38 ὑμῶν ἡ καρδιά μηδὲ δειλιάτω. Ἠκούσατε, ὅτι ἐγὼ εἶπον ὑμῖν· ὑπάγω καὶ ἔρ-
 39 χομαι πρὸς ὑμᾶς. εἰ ἠγαπᾷτε με, ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα·
 40 ὅτι ὁ πατὴρ μου μεῖζων μου ἐστί. Καὶ τῶν εἰρηκᾶ ὑμῖν πρὶν γενέσθαι, ἵνα, ὅταν
 41 γένηται, πιστεύσητε. Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κο-
 42 σμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· ἀλλ' ἵνα γινῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν
 43 πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατὴρ, οὕτω ποιῶ· ἐγείρεσθε, ἄγωμεν
 44 ἐντεῦθεν.

§ 139. Christ the true Vine. His Disciples hated by the World.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XV. 1—27.

1 2 Ἐγὼ εἰμὶ ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστὶ. Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. Ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον, ὃν λελάληκα ὑμῖν. Μείνατε ἐν ἐμοί, καὶ ἐν ὑμῖν, καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. Ἐγὼ εἰμὶ ἡ ἀμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. Ἐὰν μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω, ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς πῦρ βάλλουσι, καὶ αἰεταί. Ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρετε, καὶ γενήσεσθε ἐμοὶ μαθηταί. Καθὼς ἠγάπησέ με ὁ πατήρ καὶ ἐγὼ ἠγάπησα ὑμᾶς, μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. Ἀὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. Μείζονα ταύτης ἀγάπῃ οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. Ὅτι οἱ φίλοι μου ἐστέ, ἐὰν ποιῇτε, ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δούλος οὐκ οἶδε, τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα, ἃ ἤκουσα παρὰ τοῦ πατρὸς μου, ἐγνώρισά ὑμῖν. Οὐκ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθικα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα ὅ,τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν. Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε, ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. Μνημονεύετε τοῦ λόγου, ὃ ἐγὼ εἶπον ὑμῖν· οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἀμαρτίας αὐτῶν. Ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ. Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασι καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου. Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν·^a ὅτι ἐμίσησάν με ὡρεάν. Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.

^a 25. Ps. 69, 5.

§ 140. Persecution foretold. Further promise of the Holy Spirit. Prayer in the name of Christ.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XVI. 1—33.

1 2 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῇτε. Ἀποσυναγώγους ποιήσουσιν
 ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν προσφέρειν
 3 4 τῷ Θεῷ. Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. Ἀλλὰ
 ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον
 5 ὑμῖν. ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. Νῦν δὲ ὑπάγω
 6 πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· ποῦ ὑπάγεις; ἢ ἀλλ' ὅτι
 7 ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. Ἀλλ' ἐγὼ τὴν
 ἀλήθειαν λέγω ὑμῖν· συμφέρει ὑμῖν, ἵνα ἐγὼ ἀπέλθω. ἔὰν γὰρ μὴ ἀπέλθω, ὁ
 παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἔὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.
 8 Καὶ ἔλθων ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ
 9 10 περὶ κρίσεως. Περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ δικαιοσύ-
 11 νης δέ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως,
 12 ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ
 13 δύνασθε βασιλάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδη-
 γήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν
 14 ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ
 15 τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν. Πάντα, ὅσα ἔχει ὁ πατήρ, ἐμά ἐστι· διὰ
 16 τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. Μικρόν, καὶ οὐ
 θεωρεῖτέ με· καὶ πάλιν μικρόν, καὶ ὄψεσθέ με, ὅτι ὑπάγω πρὸς τὸν πατέρα.
 17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· τί ἐστι τοῦτο, ὃ λέγει
 ἡμῖν· μικρόν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρόν, καὶ ὄψεσθέ με· καί·
 18 ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; Ἐλεγον οὖν· τοῦτο τί ἐστιν, ὃ λέγει,
 19 τὸ μικρόν; οὐκ οἶδαμεν, τί λαλεῖ. Ἐγὼ οὖν ὁ Ἰησοῦς, ὅτι ἤθελον αὐτὸν
 ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· μικρόν,
 20 καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρόν, καὶ ὄψεσθέ με; Ἀμὴν ἀμὴν λέγω ὑμῖν,
 ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθή-
 21 σεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. Ἡ γυνὴ ὅταν τέκῃ, λύπην
 ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς
 22 θλίψεως διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. Καὶ ὑμεῖς οὖν
 λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ
 23 τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτή-
 σετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι, ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνό-
 24 ματί μου, δώσει ὑμῖν. Ἔως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε,
 25 καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. Ταῦτα ἐν παροιμίας λελάληκα
 ὑμῖν· [ἀλλ'] ἔρχεται ὥρα, ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ
 26 περὶ τοῦ πατρὸς ἀναγγελεῶ ὑμῖν. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτή-
 27 σεσθε, καὶ οὐ λέγω ὑμῖν, ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· αὐτὸς γὰρ ὁ
 πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλῆκατε καὶ πεπιστεύκατε, ὅτι ἐγὼ παρὰ τοῦ

JOHN XVI.

28 θεοῦ ἐξῆλθον. Ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν
 29 ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. Ἀέχουσιν αὐτῷ οἱ μαθη-
 30 ταὶ αὐτοῦ· Ἰδε, νῦν παρόρησάς λαλεῖς καὶ παροιμίαν οὐδεμίαν λέγεις. Νῦν οἴ-
 31 δαμεν, ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις, ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύ-
 32 ομεν, ὅτι ἀπὸ θεοῦ ἐξῆλθες. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· ἄρτι πιστεύετε·
 33 ἰδοὺ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια καὶ
 ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμί μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστι. Ταῦτα λελά-
 ληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔξετε· ἀλλὰ θαρ-
 σεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

§ 141. Christ's last prayer with his Disciples.—Jerusalem.

Evening introducing the Sixth Day of the Week.

JOHN XVII. 1—26.

1 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμούς αὐτοῦ εἰς τὸν οὐρανὸν
 καὶ εἶπε· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου
 2 δοξάσῃ σε·¹ καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν, ὃ δέδωκας
 3 αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. Αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσί
 4 σε τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. Ἐγὼ σε ἐδό-
 5 ξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα, ὃ δέδωκάς μοι ἵνα ποιήσω·¹ καὶ νῦν δόξα-
 σόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ, ἣν ἔχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ
 6 σοί· Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου.
 7 σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν λόγον σου τετήρηκασι. Νῦν ἔγνωκαν,
 8 ὅτι πάντα, ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστιν· ὅτι τὰ ῥήματα, ἃ δέδωκάς μοι,
 9 δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον,
 10 καὶ ἐπίστευσαν, ὅτι σύ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ
 11 κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσὶ· καὶ τὰ ἐμὰ πάντα σὰ
 12 ἐστι καὶ τὰ σὰ ἐμὰ, καὶ δεδοξασμαι ἐν αὐτοῖς. Καὶ οὐκέτι εἰμί ἐν τῷ κόσμῳ,
 καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. πάτερ ἄγιε, τήρησον αὐ-
 13 τοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, ἵνα ὥσιν ἐν καθὼς ἡμεῖς. Ὅτε ἤμην
 14 μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς
 μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱός τῆς ἀπωλείας, ἵνα ἡ
 15 γραφὴ πληρωθῇ.^a νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα
 16 ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. Ἐγὼ δέδωκα αὐτοῖς τὸν
 λόγον σου· καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς
 17 ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου. Οὐκ ἐρωτῶ, ἵνα ἄρῃς αὐτούς ἐκ τοῦ κόσμου, ἀλλ'
 18 ἵνα τηρήσῃς αὐτούς ἐκ τοῦ πονηροῦ. Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ
 19 τοῦ κόσμου οὐκ εἰμί. Ἀγιάσον αὐτούς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλή-
 20 θεια ἐστὶ. Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτούς εἰς
 τὸν κόσμον. Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμαντόν, ἵνα καὶ αὐτοὶ ὥσιν ἡγιασμέ-
 νοι ἐν ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόν-

^a 12. Comp. Ps. 41, 10 [9]. 109, 8. 17.

JOHN XVII.

21 των διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ἵνα πάντες ἐν ᾧσι, καθὼς σύ, πάτερ, ἐν ἐμοὶ
 καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν, ἵνα ὁ κόσμος πιστεύσῃ, ὅτι σύ με
 22 ἀπέστειλας. Καὶ ἐγὼ τὴν δόξαν, ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ᾧσιν ἐν,
 23 καθὼς ἡμεῖς ἐν ἐσμεν, ἵνα ἐγὼ ἐν αὐτοῖς καὶ σύ ἐν ἐμοί, ἵνα ᾧσι τετελειωμένοι εἰς
 24 ἐμέ ἡγάπησας. Πάτερ, οὗς δέδωκάς μοι, θέλω, ἵνα ὅπου εἰμι ἐγὼ, καὶ οἱ ἄλλοι ᾧσι
 μετ' ἐμοῦ, ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με
 25 πρὸς καταβολῆς κόσμου. Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω· ἐγὼ δέ σε
 26 ἔγνω, καὶ οὗτοι ἔγνωσαν, ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά
 σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη, ἣν ἡγάπησάς με, ἐν αὐτοῖς ἢ καὶ ἐν αὐτοῖς.

§ 142. The agony in Gethsemane.—Mount of Olives.

Evening introducing the Sixth Day of the Week.

MATTH. XXVI. 30,
36—46.MARK XIV. 26,
32—42.

LUKE XXII. 39—46.

JOHN XVIII. 1.

30 Καὶ ὑμνήσαντες 26 Καὶ ὑμνήσαντες 39 Καὶ ἐξεληθὼν 1 Ταῦτα εἰπὼν ὁ
 ἐξῆλθον εἰς τὸ ὄ- ἐξῆλθον εἰς τὸ ὄ- ἐπορεύθη κατὰ τὸ Ἰησοῦς ἐξῆλθε
 ρος τῶν ἐλαιῶν.— ρος τῶν ἐλαιῶν.— ἔθος εἰς τὸ ὄρος σὺν τοῖς μαθη-
 36 Τότε ἔρχεται μετ' 32 Καὶ ἔρχονται εἰς τῶν ἐλαιῶν· ἡκο- ταῖς αὐτοῦ πέραν
 αὐτῶν ὁ Ἰη- χωρίον, οὐ τὸ ὄρο- λουθήσαν δὲ αὐ- τοῦ χειμάρρου τοῦ
 σοῦς εἰς χωρίον μα Γεθσημανῇ· τῶ καὶ οἱ μαθη- Κεδρών, ὅπου ἦν
 λεγόμενον Γεθση- 40 ταὶ αὐτοῦ. Γενό- κηπος, εἰς ὃν εἰς-
 μανῇ, καὶ λέγει καὶ λέγει τοῖς μα- μενος δὲ ἐπὶ τοῦ ἦλθεν αὐτὸς καὶ
 τοῖς μαθηταῖς· αὐτοῦ· τόπου εἶπεν αὐ- οἱ μαθηταὶ αὐτοῦ.
 καθίσαι αὐτοῦ, καθίσαιτε ὧδε, οἱ μαθηταὶ αὐτοῦ.
 ἕως οὗ ἀπελθὼν ἕως προσεύξομαι. σθε μὴ εἰσελθεῖν εἰς πειρασμόν.
 , προσεύξομαι ἐκεῖ.

MARK XIV.

37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς 33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ
 δύο υἱοὺς Ζεβεδαίου ἡρξάτο λυπεῖσθαι Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ·
 38 καὶ ἀδημονεῖν. Τότε λέγει αὐτοῖς· πε- καὶ ἡρξάτο ἐκθαμβεῖσθαι καὶ ἀδη-
 ρίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανά- 34 μονεῖν. Καὶ λέγει αὐτοῖς· περιλυσός
 του· μέναιτε ὧδε καὶ ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μέναι-
 γρηγορεῖτε μετ' ἐμοῦ. τε ὧδε καὶ γρηγορεῖτε. LUKE XXII.
 39 Καὶ προσελθὼν μικρὸν 35 Καὶ προσελθὼν μικρὸν 41 Καὶ αὐτὸς ἀπεσπάσθη
 ἔπεσεν ἐπὶ πρόσωπον αὐ- ἔπεσεν ἐπὶ τῆς γῆς· καὶ ἀπ' αὐτῶν ὥσπερ λίθον
 τοῦ προσευχόμενος καὶ προσήχετο, ἵνα, εἰ δυ- βολήν, καὶ θείῃ τὰ γόνα-
 λέγων· 42 τα προσήχετο ἵνα λέγων·
 36 αὐτοῦ ἡ ὥρα. Καὶ ἔλε-
 πάτερ μου, εἰ δυ- γεν· ἀββᾶ, ὁ πατήρ,
 νατόν ἐστι, παρελθέτω πάντα δυνατά σοι· παρ-
 ἀπ' ἐμοῦ τὸ ποτήριον ἐνεγκε τὸ ποτήριον ἀπ' ἐμοῦ, εἰ βούλει παρε-
 νεγκεῖν τὸ ποτήριον τοῦ-
 το ἀπ' ἐμοῦ· πλην μὴ

MATTH. XXVI.

MARK XIV.

LUKE XXII.

- τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. ἐγὼ θέλω, ἀλλὰ τί σύ. 43 σὸν γενέσθω. Ὁφθῇ δὲ αὐτῷ ἄγγελος ἀπ' οὐ-
- 44 ρανοῦ ἐνισχύων αὐτόν. Καὶ γερόμενος ἐν ἀγωνίᾳ ἔκτενέστερον προσήχετο. ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὥσει θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.
- 40 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορεῖσαι μετ' ἐμοῦ; Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Πάλιν ἐκ δευτέρου ἀπελθὼν προσήνευξάτο λέγων· πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἔαν μὴ αὐτὸ πῖω, γενηθήτω τὸ θέλημά σου.
- 43 Καὶ ἐλθὼν ἐνύρισκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. Καὶ ἀφείς αὐτοὺς ἀπελθὼν πάλιν προσήνευξάτο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπών.
- 45 Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.
- 46 Ἐγείρεσθε, ἄγωμεν· ἰδοί, ἤγγικεν ὁ παραδιδούς με.
- Καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· οὐκ ἴσχυσας μίαν ὥραν γρηγορεῖσαι; Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Καὶ πάλιν ἀπελθὼν προσήνευξάτο τὸν αὐτὸν λόγον εἰπών. Καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ᾔδεισαν, τί αὐτῷ ἀποκριθῶσι.
- 41 Καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἀπέχει· ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.
- 42 Ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε.

§ 143. Jesus betrayed, and made prisoner.—*Mount of Olives.*

Evening introducing the Sixth Day of the Week.

JOHN XVIII. 2—12.

- 2 Ἦιδε δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτόν, τὸν τόπον, ὅτι πολλάκις συνήχθη ὁ
- 3 Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. Ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

MATTH. XXVI. 47—56.

47 Καὶ ἔτι αὐτοῦ λα-
λοῦντος, ἰδοὺ, Ἰούδας,
εἰς τῶν δώδεκα, ἦλθε,
καὶ μετ' αὐτοῦ ὄχλος
πολὺς μετὰ μαχαιρῶν
καὶ ξύλων ἀπὸ τῶν ἀρ-
χιερέων καὶ πρεσβυτέ-
ρων τοῦ λαοῦ.

MARK XIV. 43—52.

Καὶ εὐθέως, ἔτι αὐ-
τοῦ λαλοῦντος, παραγί-
νεται Ἰούδας, εἰς ὧν τῶν
δώδεκα, καὶ μετ' αὐτοῦ
ὄχλος πολὺς μετὰ μα-
χαιρῶν καὶ ξύλων παρὰ
τῶν ἀρχιερέων καὶ τῶν γραμ-
ματέων καὶ τῶν πρεσβυτέρων.

LUKE XXII. 47—53.

Ἔτι δὲ αὐτοῦ λαλοῦν-
τος, ἰδοὺ ὄχλος, καὶ ὁ
λεγόμενος Ἰούδας, εἰς
τῶν δώδεκα, προήρχετο
αὐτούς.—

JOHN XVIII.

4 Ἰησοῦς οὖν, εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξεληθὼν εἶπεν αὐτοῖς· τίνα
5 ζητεῖτε; Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς ὁ Ἰησοῦς·
6 ἐγὼ εἰμι. εἰστήκει δὲ καὶ Ἰούδας, ὁ παραδιδὼς αὐτόν, μετ' αὐτῶν. Ὡς οὖν
7 εἶπεν αὐτοῖς· ὅτι ἐγὼ εἰμι· ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί. Πάλιν
οὖν αὐτούς ἐπηρώτησε· τίνα ζητεῖτε; οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.
8 Ἀπεκρίθη ὁ Ἰησοῦς· εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τού-
9 τους ὑπάγειν. (Ἵνα πληρωθῇ ὁ λόγος, ὃν εἶπεν· ὅτι οὗς δέδωκάς μοι, οὐκ
ἀπώλεσα ἐξ αὐτῶν οὐδένα.)

MATTH. XXVI.

MARK XIV.

48 Ὁ δὲ παραδιδὼς αὐτόν ἔδωκεν αὐ-
τοῖς σημεῖον λέγων· ὃν ἂν φιλήσω,
49 αὐτός ἐστι· κρατήσατε αὐτόν. Καὶ
εὐθέως προσελ-

MARK XIV.

θὼν τῷ Ἰησοῦ 45 Καὶ ἰελθὼν εὐ-
εἶπε· χαῖρε, ῥαββί·
καὶ κατεφίλησεν

50 αὐτόν. Ὁ δὲ Ἰη-
σοῦς εἶπεν αὐτῷ·
ἔταῖρε, ἐφ' ὃ πά-
ρει; τότε προσελ-

θόντες ἐπέβαλον 46 Οἱ δὲ ἐπέβαλον
τὰς χεῖρας ἐπὶ τὸν
Ἰησοῦν καὶ ἐκρά-
τησαν αὐτόν. Καὶ
51 ἰδοὺ, εἰς τῶν μετὰ

Ἰησοῦ ἐκτείνας 47 Εἰς δὲ τις τῶν πα-
τὴν χεῖρα ἀπέ-
σπασε τὴν μά-
χαιραν αὐτοῦ, καὶ

πατάξας τὸν δοῦ-
λον τοῦ ἀρχιερέως
ἀφείλεν αὐτοῦ τὸ
52 ὠτίον. Τότε λέ-
γει αὐτῷ ὁ Ἰη-

44 Δεδώκει δὲ ὁ παραδιδὼς αὐτόν
σύσσημον αὐτοῖς λέγων· ὃν ἂν φιλήσω,
αὐτός ἐστι· κρατήσατε αὐτόν καὶ
ἀπαγάγετε ἀσφαλῶς.

LUKE XXII.

47—καὶ ἤγγισε τῷ

Ἰησοῦ φιλήσαι

48 αὐτόν. Ὁ δὲ Ἰη-

JOHN XVIII.

σοῦς εἶπεν αὐτῷ· 12 Ἡ οὖν σπεῖρα
Ἰούδα, φιλήματι καὶ ὁ χιλιάρχος
τὸν υἱὸν τοῦ ἀν- καὶ οἱ ὑπηρέται
θρώπου παρα- τῶν Ἰουδαίων

50 δίδως; Ἰδόντες 10 συνέλαβον τὸν Ἰη-
σοῦν καὶ ἔδησαν
αὐτόν. — Σίμων
οὖν Πέτρος ἔχων

μάχαιραν εἵλκυσε
αὐτήν καὶ ἔπαισε
τὸν τοῦ ἀρχιερέως
δοῦλον καὶ ἀπέ-

κοψεν αὐτοῦ τὸ ὠ-
τίον τὸ δεξιόν. ἦν
δὲ ὄνομα τῷ δοῦ-
λῳ Μάλχος. Εἶ-

51 Ἀποκριθεὶς δὲ ὁ 11 πειν οὖν ὁ Ἰησοῦς

MATTH. XXVI.

σοῦς· ἀποστρεφὼν σου τὴν μάχαιραν
εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ
λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπο-
53 λυνῶνται. ^a Ἡ δοκεῖς, ὅτι οὐ δύναμαι
ἄρτι παρακαλέσαι τὸν πατέρα μου,
καὶ παραστήσει μοι πλείους ἢ δώδεκα

54 λεγεώνας ἀγγέλων; Πῶς οὖν πληρωθῶσιν αἱ γρα-
φαί, ὅτι οὕτω δεῖ γενέ-

55 σθαι; Ἐν ἐκείνῃ τῇ ὥρᾳ 48
εἶπεν ὁ Ἰησοῦς τοῖς
ὄχλοις· ὡς ἐπὶ ληστὴν
ἐξήλθετε μετὰ μαχαι-
ρῶν καὶ ξύλων συλλα- 49
βεῖν με· καθ' ἡμέραν
πρὸς ὑμᾶς ἐκαθεζόμεν
διδάσκων ἐν τῷ ἱερῷ,
καὶ οὐκ ἐκρατήσατέ με.

56 Τοῦτο δὲ ὅλον γέγονεν,
ἵνα πληρωθῶσιν αἱ γρα-
φαι τῶν προφητῶν. τότε
οἱ καθηταὶ πάντες ἀ-
φέντες αὐτὸν ἔφυγον.

LUKE XXII.

Ἰησοῦς εἶπεν· ἔα-
τε ἔως τούτου·
καὶ ἀψάμενος τοῦ
ὠτίου αὐτοῦ ἰά-
σατο αὐτόν.

JOHN XVIII.

τῷ Πέτρῳ· βάλε
τὴν μάχαιραν εἰς
τὴν θήκην· τὸ πο-
τήριον, ὃ δέδωκέ
μοι ὁ πατήρ, οὐ μὴ
πίω αὐτό;

LUKE XXII.

52 Εἶπε δὲ ὁ Ἰησοῦς πρὸς
τοὺς παραγενομένους
ἐπ' αὐτὸν ἀρχιερεῖς καὶ
στρατηγούς τοῦ ἱεροῦ
καὶ πρεσβυτέρους· ὡς
ἐπὶ ληστὴν ἐξεληλύθατε
μετὰ μαχαίρῶν καὶ ξύ-
λων· καθ' ἡμέραν ὄντος
μου μεθ' ὑμῶν ἐν τῷ
ἱερῷ οὐκ ἐξετείνατε τὰς
χεῖρας ἐπ' ἐμέ. ἀλλ' αὖ-
τη ὑμῶν ἐστίν ἡ ὥρα καὶ
ἡ ἐξουσία τοῦ σκοτόντος.

MARK XIV.

Καὶ ἀποκριθεὶς ὁ Ἰη-
σοῦς εἶπεν αὐτοῖς· ὡς
ἐπὶ ληστὴν ἐξήλθετε
μετὰ μαχαίρῶν καὶ ξύ-
λων συλλαβεῖν με· καθ' 49
ἡμέραν ἤμην πρὸς ὑμᾶς
ἐν τῷ ἱερῷ διδάσκων,
καὶ οὐκ ἐκρατήσατέ με·

50 ἀλλ' ἵνα πληρωθῶσιν αἱ
γραφαι. Καὶ ἀφέντες
αὐτὸν πάντες ἔφυγον.
51 Καὶ εἰς τις νεανίσκος
ἠκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ
52 γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι. Ὁ δὲ
καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

§ 144. Jesus before Caiaphas. Peter thrice denies him.—Jerusalem.

Night introducing the Sixth Day of the Week.

MATTH. XXVI. 57, MARK XIV. 53, 54, LUKE XXII. 54—62, JOHN XVIII. 13—18,
58, 69—75. 66—72. 25—27.

57 Οἱ δὲ κρατήσαν- 63 Καὶ ἀπήγαγον 54 Συλλαβόντες δὲ 13 Καὶ ἀπήγαγον
τες τὸν Ἰησοῦν τὸν Ἰησοῦν πρὸς αὐτὸν ἤγαγον καὶ αὐτὸν πρὸς Ἀν-
ἀπήγαγον πρὸς τὸν ἄρχιερέα· καὶ εἰσήγαγον αὐτὸν ναν πρῶτον· ἦν
Καϊάφαν τὸν ἀρ- συνέρχονται αὐτῷ πάντες οἱ ἀρχιε- γὰρ πενθερὸς τοῦ
χερέα. ὅπου οἱ ρεῖς καὶ οἱ πρε- Καϊάφα, ὃς ἦν
γραμματεῖς καὶ οἱ σβύτεροι καὶ οἱ ἀρχιερεὺς τοῦ ἐνι-
πρεσβύτεροι συν- γραμματεῖς. 14 αὐτοῦ ἐκείνου. Ἦν δὲ Καϊάφας
ήχθησαν. ὁ συμβουλευσας τοῖς Ἰουδαίοις,
ὅτι συμφέρει ἕνα ἄνθρωπον ἀπο-
λέσθαι ὑπὲρ τοῦ

58 Ὁ δὲ 54 Καὶ ὁ Πέτρος ἀπὸ 15 λαοῦ. Ἠκολού-
Πέτρος ἠκολούθει μακρόθεν ἠκολού- 54—Ὁ δὲ Πέτρος ἡ- θει δὲ τῷ Ἰησοῦ

^a 52. Comp. Gen. 9, 6.

MATTH XXVI.

αὐτῷ ἀπὸ μακρό-
θεν ἕως τῆς αὐ-
λῆς τοῦ ἀρχιερέως,

MARK XIV.

θησεν αὐτῷ ἕως
ἕσω εἰς τὴν αὐ-
λὴν τοῦ ἀρχιερέως·

LUKE XXII.

κολούθει μακρό-
θεν.

JOHN XVIII.

Σίμων Πέτρος
καὶ ὁ ἄλλος μα-
θητής. ὁ δὲ μα-
θητής ἐκεῖνος ἦν

γνωστὸς τῷ ἀρχιερεῖ καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ
16 ἀρχιερέως. Ὁ δὲ Πέτρος εἰστίηκει πρὸς τῇ θύρᾳ ἕξω. ἔξῃ· ἔξῃ· ἔξῃ· οὐκ
ὁ μαθητής ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ,

LUKE XXII.

καὶ εἰσῆγαγε τὸν

55 Ἀφάντων δὲ πῦρ 18 Πέτρον. — Εἰστίη-

καὶ εἰσελθὼν ἕσω
ἐκάθητο μετὰ τῶν
ὑπηρετῶν· ἰδεῖν τὸ
τέλος. —

καὶ ἦν συγκαθί-
μενος μετὰ τῶν ὑ-
πηρετῶν καὶ θερ-
μαινόμενος πρὸς
τὸ φῶς. —

λῆς καὶ συγκαθι-
σάντων αὐτῶν ἐ-
κάθητο ὁ Πέτρος
ἐν μέσῳ αὐτῶν.

λοι καὶ οἱ ὑπηρέ-
ται ἀνθρακίαν πε-
ποιηκότες, ὅτι ψυ-
χος ἦν, καὶ ἐθερ-
μαίνοντο· ἦν δὲ
μετ' αὐτῶν ὁ Πέ-
τρος ἐστὼς, καὶ
θερμαινόμενος. —

69 Ὁ δὲ Πέτρος
ἕξω ἐκάθητο ἐν τῇ
αὐλῇ. καὶ προσ-
ῆλθεν αὐτῷ μία
παιδίσκη λέγου-
σα· καὶ σὺ ἦσθα
μετὰ Ἰησοῦ τοῦ
70 Γαλιλαίου. Ὁ δὲ
ἡρώησατο ἔμπρο-
σθεν πάντων λέ-
γων· οὐκ οἶδα τί
λέγεις.

66 Καὶ ὅντος τοῦ Πέτρου ἐν τῇ αὐ-
λῇ κάτω ἔρχεται μία τῶν παι-
δικῶν τοῦ ἀρχιε-
ρέως, καὶ ἰδοῦσα
67 τὸν Πέτρον θερ-
μαινόμενον, ἐμ-
βλέψασα αὐτῷ
λέγει· καὶ σὺ με-
τὰ τοῦ Ναζαρη-
νοῦ Ἰησοῦ ἦσθα.
68 Ὁ δὲ ἡρώησατο
λέγων· οὐκ οἶδα

56 Ἰδοῦσα δὲ αὐτὸν
παιδίσκη τις καθ-
ήμενον πρὸς τὸ
φῶς καὶ ἀτενίσα-
σα αὐτῷ εἶπε·
καὶ οὗτος σὺν αὐ-
τῷ ἦν. Ὁ δὲ ἡρ-
ώησατο αὐτὸν λέ-
γων· γύναι, οὐκ
οἶδα αὐτόν.

17 Λέγει οὖν ἡ παι-
δίσκη ἡ θυρωρὸς
τῷ Πέτρῳ· μὴ
καὶ σὺ ἐκ τῶν μα-
θητῶν εἶ τοῦ ἀν-
θρώπου τούτου;
λέγει ἐκεῖνος· οὐκ
εἰμί. —

71 Ἐξελεθόντα
δὲ ἱαυτὸν εἰς τὸν
πυλῶνα εἶδεν αὐ-
τὸν ἄλλῃ, καὶ λέ-
γει τοῖς ἐκεῖ· [καὶ
οὗτος ἦν μετὰ
Ἰησοῦ τοῦ Ναζω-
72 ραίου. Καὶ πά-
λιν ἡρώησατο μεθ'
ὅρκου· ὅτι οὐκ
οἶδα τὸν ἄνθρω-
73 πον. Μετὰ μικρὸν
δὲ προσελθόντες
οἱ ἐστῶτες εἶπον
τῷ Πέτρῳ· ἀλη-
θῶς καὶ σὺ ἐξ αὐ-

οὐδὲ ἐπίσταμαι,
τί σὺ λέγεις. Καὶ
ἔξῃ· ἔξῃ· ἔξῃ· οὐκ
οἶδα αὐτόν. καὶ
ἀλέκτωρ ἐφώνησε.
69 Καὶ ἡ παιδίσκη
ἰδοῦσα αὐτὸν πά-
λιν ἡρώησατο λέγειν
τοῖς παρεστηκό-
σιν· ὅτι οὗτος ἐξ
70 αὐτῶν ἐστίν. Ὁ
δὲ πάλιν ἡρνεῖτο.
Καὶ μετὰ μικρὸν
πάλιν οἱ παρε-
στῶτες ἔλεγον τῷ
Πέτρῳ· ἀληθῶς

58 μετὰ βραχὺ ἔτε-
ρος ἰδὼν αὐτὸν
ἔφη· καὶ σὺ ἐξ
αὐτῶν εἶ.

Καὶ 25,

Ἦν δὲ Σί-
μων Πέτρος ἐστὼς
καὶ θερμαινόμε-
νος. εἶπον οὖν
αὐτῷ· μὴ καὶ σὺ
ἐκ τῶν μαθητῶν
αὐτοῦ εἶ; ἡρώη-
σατο ἐκεῖνος καὶ
εἶπεν· οὐκ εἰμί.
26 Λέγει εἰς ἐκ τῶν
δούλων τοῦ ἀρχιε-
ρέως, συγγενὴς ὢν
οὗ ἀπέκοψε Πέ-
τρος τὸ ὠτίον·
οὐκ ἐγὼ σε εἶδον

MATTH. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
τῶν εἰ· καὶ γὰρ ἡ λαλιά σου δηλόν 74 σε ποιεῖ. Τότε ἤρξατο καταθε- ματίζειν καὶ ὁμ- νύειν· ὅτι οὐκ οἶ- δα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκ- 75 τωρ ἐφώνησε. Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰ- ρηκότος αὐτῷ· ὅτι πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με. καὶ ἐξε- θὼν ἔξω ἔκλυνσε πι- κρῶς.	ἐξ αὐτῶν εἰ· καὶ γὰρ Γαλιλαῖος εἰ, 60 καὶ ἡ λαλιά σου 71 ὁμοιάζει. Ὁ δὲ ἤρξατο ἀναθεμα- τίζειν καὶ ὁμνύειν· ὅτι οὐκ οἶδα τὸν ἄνθρωπον. 72 τοῦτον, ὃν λέγετε. Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώ- νησε. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥήμα, ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὅτι πρὶν ἀλέκτορα φωνῆσαι δις ἀπαρνήσῃ με τρίς. καὶ ἐπίβαλὼν ἐκλαίε. 62 τρίς. Καὶ ἐξελθὼν ἔξω [ὁ Πέτρος] ἔκλυνσε πικρῶς.	ἦν· καὶ γὰρ Γαλι- 60 λαῖός ἐστιν. Εἰ- πε δὲ ὁ Πέτρος· οὐκ οἶδα ὃ λέγεις— 60 —καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνη- 61 σεν ἀλέκτωρ. Καὶ στρα- φείς ὁ κύριος ἐνέβλεψε τῷ Πέτρῳ, καὶ ὑπεμνή- σθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐ- τῷ· ὅτι πρὶν ἀλέκτορα φωνῆσαι ἀπαρνήσῃ με	ἐν τῷ κήπῳ μετ' 27 αὐτοῦ; Πάλιν οὖν ἠρνήσατο ὁ Πέτρος· καὶ εὐ- θέως ἀλέκτωρ ἐ- φώνησεν. LUKE XXII.

§ 145. Jesus before Caiaphas and the Sanhedrim. He declares himself to be the Christ; is condemned and mocked.—Jerusalem.

Morning of the Sixth Day of the Week.

JOHN XVIII. 19—24.

19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς
20 διδαχῆς αὐτοῦ. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· ἐγὼ παρῴρησά ἐλάλησα τῷ κόσμῳ.
ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι
21 συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· τί με ἐπερωτῆς; ἐπερώτησον τοὺς
22 ἀκηκόοντας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἶδασιν, ἃ εἶπον ἐγώ. Ταῦτα δὲ αὐ-
τοῦ εἰπόντος εἰς τῶν ὑπηρετῶν παρεστηκῶς ἔδωκε ῥάπισμα τῷ Ἰησοῦ εἰπών.
23 οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· εἰ κακῶς ἐλάλησα,
24 μαρτύρησον περὶ τοῦ κακοῦ, εἰ δὲ καλῶς, τί με δέρεις; Ἀπέστειλεν οὖν αὐτὸν
ὁ Ἀννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

LUKE XXII. 63—71.

66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ
γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἐαυτῶν.

MATTH. XXVI. 59—68.

59 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
καὶ τὸ συνέδριον ὅλον ἐξήτουν ψευδο-
μαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως
60 αὐτὸν θανατώσωσι· καὶ οὐκ εὗρον.
καὶ πολλῶν ψευδομαρτύρων προσελ-
θόντων οὐκ εὗρον. ὕστερον δὲ προσ-
61 ἐλθόντες δύο ψευδομάρτυρες ἔειπον·

MARK XIV. 55—65.

55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέ-
δριον ἐξήτουν κατὰ τοῦ Ἰησοῦ μαρ-
τυρίαν εἰς τὸ θανατώσαι αὐτόν, καὶ
56 οὐκ εὗρισκον. Πολλοὶ γὰρ ἐψευδο-
μαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ
57 μαρτυρίαι οὐκ ἦσαν. Καί τινες ἀνα-
στάντες ἐψευδομαρτύρουν κατ' αὐ-

MATTH. XXVI.

οὗτος ἔφη· δύναμαι καταλῦσαι τὸν
 ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν
 οἰκοδομῆσαι αὐτόν.

62 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· οὐδὲν ἀποκρί-
 νη; τί οὗτοί σου κατα-

63 μαρτυροῦσιν; Ὁ δὲ Ἰη-
 σοὺς ἐσιώπα. καὶ ἀπο-
 κριθεὶς ὁ ἀρχιερεὺς εἶ-
 πεν αὐτῷ· ἐξορκίζω σε
 κατὰ τοῦ θεοῦ τοῦ ζῶν-

τος, ἵνα ἡμῖν εἴπῃς, εἰ
 σὺ εἶ ὁ Χριστός, ὁ υἱὸς

64 τοῦ θεοῦ. Λέγει αὐτῷ
 ὁ Ἰησοῦς· σὺ εἶπας.
 πλὴν λέγω ὑμῖν, ἀπάρτι
 ὤψεσθε τὸν υἱὸν τοῦ
 ἀνθρώπου καθήμενον
 ἐκ δεξιῶν τῆς δυνάμεως
 καὶ ἐρχόμενον ἐπὶ τῶν
 νεφελῶν τοῦ οὐρανοῦ.

65 Τότε ὁ ἀρχιερεὺς διεῖ-
 ῥξε τὰ ἱμάτια αὐτοῦ
 λέγων· ὅτι ἐβλασφήμη-
 σε· τί ἔτι χρεῖαν ἔχομεν
 μαρτύρων; Ἴδε, νῦν ἡ-

66 μίαν αὐτοῦ. Ἐπεὶ οὖν
 οἱ δὲ ἀποκριθέντες
 εἶπον· ἐνοχὸς θανάτου

67 ἐστί. Τότε ἐνέπτυσαν
 εἰς τὸ πρόσωπον αὐτοῦ
 καὶ ἐκολάφισαν αὐτόν·

68 οἱ δὲ ἐρρόαπισαν· λέγον-
 τες· προφήτευσον ἡμῖν,
 Χριστέ, τίς ἐστίν ὁ παί-
 σας σε;

MARK XIV.

58 τοῦ λέγοντες· ὅτι ἡμεῖς ἠκούσαμεν
 αὐτοῦ λέγοντος· ὅτι ἐγὼ καταλύσω
 τὸν ναὸν τοῦτον τὸν χειροποιή-
 τον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειρο-

59 ποιήσω οἰκοδομήσω. Καὶ οὐδὲ οὐ-
 60 τως ἴση ἦν ἡ μαρτυρία αὐτῶν. Καὶ
 ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώ-
 τησε τὸν Ἰησοῦν λέγων· οὐκ ἀποκρίνῃ

61 οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν; Ὁ δὲ ἐσι-
 ώπα καὶ οὐδὲν ἀπεκρί-
 νατο· πάλιν ὁ ἀρχιε-
 ρεὺς ἐπηρώτα αὐτὸν καὶ
 λέγει αὐτῷ·

LUKE XXII.

67 ὁ λέγοντες· εἰ σὺ εἶ ὁ
 Χριστός, εἰπὲ ἡμῖν. εἶπε
 δὲ αὐτοῖς· ἐὰν ὑμῖν εἴ-
 πω, οὐ μὴ πιστεύσητε·

68 ἐὰν δὲ καὶ ἐρωτήσω, οὐ
 μὴ ἀποκριθῆτέ μοι ἢ ἀ-

69 πολύσητε. Ἀπὸ τοῦ νῦν
 ἔσται ὁ υἱὸς τοῦ ἀνθρώ-
 που καθήμενος ἐκ δεξιῶν
 τῆς δυνάμεως τοῦ θεοῦ.

70 Εἶπον δὲ πάντες· σὺ
 οὖν εἶ ὁ υἱὸς τοῦ θεοῦ;
 ὁ δὲ πρὸς αὐτοὺς ἔφη·

71 ὑμεῖς λέγετε, ὅτι ἐγὼ
 εἰμὶ. Οἱ δὲ εἶπον· τί

ἔτι χρεῖαν ἔχομεν μαρ-
 τυρίας; αὐτοὶ γὰρ ἠκού-
 σαμεν ἀπὸ τοῦ στόμα-
 τος αὐτοῦ.—

63 Καὶ οἱ ἄνδρες οἱ συν-
 ἔχοντες τὸν Ἰησοῦν
 ἐνέπαιζον αὐτῷ δέρον-

64 τες, καὶ περικαλύψαν-
 τες αὐτὸν ἔτυπτον αὐ-
 τοῦ τὸ πρόσωπον καὶ

ἐπηρώτων αὐτὸν λέγον-
 τες· προφήτευσον, τίς

65 ἐστίν ὁ παῖς σου; Καὶ

ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

§ 146. The Sanhedrim lead Jesus away to Pilate.—Jerusalem.

Sixth Day of the Week.

MATTH. XXVII. 1,

2, 11—14.

MARK XV. 1—5.

LUKE XXIII. 1—5. JOHN XVIII. 28—38.

- 1 Πρωΐας δὲ γε- 1 Καὶ εὐθέως ἐπὶ 1 Καὶ ἀναστὰν 28 Ἀγουν οὖν
νομένης συμβού- τὸ πρωτὶ συμβού- ἅπαν τὸ πλῆθος τον Ἰησοῦν ἀπὸ
λιον ἔλαβον πάν- λιον ποιήσαντες οἱ αὐτῶν ἤγαγον αὐ- τοῦ Καϊάφα εἰς
τες οἱ ἀρχιερεῖς ἀρχιερεῖς μετὰ τῶν πραιτώριον·
καὶ οἱ πρεσβύτε- πρεσβυτέρων καὶ τὸν ἐπὶ τὸν Πιλά- τὸ πραιτώριον·
ροι τοῦ λαοῦ κατὰ ἦν δὲ πρωΐα. καὶ
τοῦ Ἰησοῦ, ὥστε αὐτοὶ οὐκ εἰσῆλθον εἰς το
θανατώσαι αὐ- θῶσιν, ἀλλ' ἵνα φάγωσι τὸ
2 τόν. Καὶ δέσαν- 29 πάσχα. Ἐξῆλθεν οὖν ὁ
τες αὐτὸν ἀπήγα- καὶ παρέδωκαν Πιλάτος πρὸς αὐτοὺς καὶ
γον καὶ παρέδω- τῷ Πιλάτῳ. εἶπε· τίνα κατηγορίαν φέ-
καν αὐτὸν Πον- 30 τούτου; Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· εἰ μὴ
τίῳ Πιλάτῳ τῷ ἦν οὗτος κακοποιός, οὐκ ἂν σοι παρεδώκαμεν
ἡγεμόνι.— 31 αὐτόν. Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· λάβετε
αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον οὖν αὐτῷ

32 οἱ Ἰουδαῖοι· ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα. (Ἵνα ὁ λόγος

LUKE XXIII.

- τοῦ Ἰησοῦ πληρωθῇ, ὃν
2 Ἦρξαντο δὲ κατηγορεῖν αὐ- εἶπε σημαίνων, ποίῳ θανά-
τοῦ λέγοντες· τοῦτον εὗρο- τῷ ἤμελλεν ἀποθνήσκειν.)
μεν διαστρέφοντα τὸ ἔθνος 33 Εἰσῆλθεν οὖν εἰς τὸ πραι-
καὶ κωλύοντα Καίσαρι τώριον πάλιν ὁ Πιλάτος
φόρους διδόναι, λέγοντα καὶ ἐφώνησε τὸν Ἰησοῦν
ἐαυτὸν Χριστὸν βασιλέα καὶ εἶπεν αὐτῷ·
11 Ὁ δὲ Ἰησοῦς 3 εἶναι. Ὁ δὲ Πι- σὺν εἶ ὁ βασιλεὺς
ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ τῶν Ἰουδαίων;
ἐπηρώτησεν αὐ- 2 Καὶ ἐπηρώτησεν λάτος ἐπηρώτησεν τῶν Ἰουδαίων;
τὸν ὁ ἡγεμὼν λέ- αὐτὸν ὁ Πιλάτος· αὐτὸν λέγων· σὺ 34 Ἀπεκρίθη αὐτῷ
γων· σὺ εἶ ὁ βα- σὺν εἶ ὁ βασιλεὺς τῶν ὁ Ἰησοῦς· ἀφ'
σιλεὺς τῶν Ἰου- τῶν Ἰουδαίων;— Ἰουδαίων;— ἐαυτοῦ σὺ τοῦτο
δαίων;— λέγεις, ἢ ἄλλοι σοι

- 35 εἶπον περὶ ἐμοῦ; Ἀπεκρίθη ὁ Πιλάτος· μήτι ἐγὼ
Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποί-
36 ησας; Ἀπεκρίθη ὁ Ἰησοῦς· ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τού-
του. εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ
ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ
37 ἔστιν ἐντεῦθεν. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· οὐκοῦν βασιλεὺς εἶ σὺ;

MATTH. XXVII.

MARK XV.

LUKE XXIII.

JOHN XVIII.

- 11 —ὁ δὲ Ἰησοῦς ἔ- 2 —ὁ δὲ ἀποκρι- 3 —ὁ δὲ ἀποκρι- ἀπεκρίθη ὁ Ἰη-
φη αὐτῷ· σὺ λέ- θεις εἶπεν αὐτῷ· θεις αὐτῷ ἔφη· σοῦς· σὺ λέγεις,
γεις. σὺ λέγεις. σὺ λέγεις. ὅτι βασιλεὺς εἰμι
ἐγώ. ἐγὼ εἰς τοῦ-
το γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ
38 ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. Λέγει αὐτῷ
ὁ Πιλάτος· τί ἐστὶν ἀλήθεια; καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθε πρὸς τοὺς
Ἰουδαίους καὶ λέγει αὐτοῖς· ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.

MATTH. XXVII.

MARK XV.

- 12 Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων 3 Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς
13 οὐδὲν ἀπεκρίνατο. Τότε λέγει αὐτῷ 4 πολλά. Ὁ δὲ Πιλάτος πάλιν ἐπηρώ-
ὁ Πιλάτος· οὐκ ἀκούεις, πόσα σου τησεν αὐτὸν λέγων· οὐκ ἀποκρίνη
14 καταμαρτυροῦσι; Καὶ οὐκ ἀπεκρίθη 5 σιν. Ὁ δὲ Ἰησοῦς οὐκ ἐτι οὐδὲν ἀπε-
αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θαυ- κρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.
μάζειν τὸν ἡγεμόνα λίαν.

LUKE XXIII.

- 4 Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὐρίσκω αἴτιον
5 ἐν τῷ ἀνθρώπῳ τούτῳ. Οἱ δὲ ἐπίσχυον λέγοντες· ὅτι ἀνασείει τὸν λαὸν διδά-
σκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

§ 147. Jesus before Herod.—Jerusalem.

Sixth Day of the Week.

LUKE XXIII. 6—12.

- 6 Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν, εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι·
7 καὶ ἐπιγινούς, ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώ-
8 δην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. Ὁ δὲ Ἡρώδης
ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν διὰ τὸ ἀκοῦειν
9 πολλὰ περὶ αὐτοῦ, καὶ ἠλπίζε τι σημεῖον ἰδεῖν ἐν αὐτῷ γινόμενον. Ἐπηρώτα δὲ
10 αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. Εἰστήκεισαν δὲ οἱ
11 ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. Ἐξουθενήσας δὲ
αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατευμασιν αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν αὐτὸν
12 ἐσθῆτα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. Ἐγένοντο δὲ φίλοι ὅτε Πιλά-
τος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ
ὄντες πρὸς ἑαυτούς.

§ 148. Pilate seeks to release Jesus. The Jews demand Barabbas.—Jerusalem.

Sixth Day of the Week.

LUKE XXIII. 13—25.

- 13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν
14 ἔειπε πρὸς αὐτούς· προσηγάγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα

LUKE XXIII.

τὸν λαόν, καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ
 15 τούτῳ αἴτιον, ὃν κατηγορεῖτε κατ' αὐτοῦ· ἄλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ
 ὑμᾶς πρὸς αὐτόν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.

16 Παιδεύσας οὖν

MATT. XXVII. 15—26. MARK XV. 6—15. αὐτὸν ἀπολύσω. JOHN XVIII. 39, 40.

15 Κατὰ δὲ ἑορτὴν 6 Κατὰ δὲ ἑορτὴν 17 Ἀνάγκη δὲ εἶχεν 39 Ἔστι δὲ συνήθεια
 εἰσῶθει ὁ ἡγεμὼν ἀπέλυνεν αὐτοῖς ἀπολύειν αὐτοῖς ὑμῖν, ἵνα ἕνα ὑμῖν
 ἀπολύειν ἕνα τῷ ἕνα δέσμιον, ὃν κατὰ ἑορτὴν ἕνα. ἀπολύσω ἐν τῷ
 ὄχλῳ δέσμιον, ὃν 7 περ ἡτοῦντο. Ἦν πάσχα·—

16 ἤθελον. Εἶχον δὲ δὲ ὁ λεγόμενος Βαραββᾶς μετὰ

τότε δέσμιον ἐπὶ τῶν συστασιαστῶν δεδεμένους, οἵτινες

σημον, λεγόμενον Βαραβ- ἐν τῇ σιτάσει φόνον πεποιήκεισαν.

17 βᾶν. Συνηγμένων οὖν αὐ- 8 Καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο
 τῶν εἶπεν αὐτοῖς ὁ Πιλά- αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς.

τος· τίνα θέλετε ἀπολύ- 9 Ὁ δὲ Πιλάτος ἀπεκρίθη JOHN XVIII.

σω ὑμῖν; Βαραββᾶν; ἢ αὐτοῖς λέγων· θέλετε 39—βούλεσθε οὖν ὑμῖν

Ἰησοῦν, τὸν λεγόμενον ἀπολύσω ὑμῖν τὸν βα- ἀπολύσω τὸν βασιλέα

18 Χριστόν; Ἦιδει γάρ, ὅτι σιλέα τῶν Ἰουδαίων; τῶν Ἰουδαίων;

διὰ φθόνον παρέδωκαν 10 Ἐγίνωσκε γάρ, ὅτι διὰ

19 αὐτόν. Καθήμενου δὲ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.

αὐτοῦ ἐπὶ τοῦ βήματος

ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα. μηδέν

σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον

κατ' ὄναρ δι' αὐ-

MARK XV.

LUKE XXIII.

JOHN XVIII.

20 τόν. Οἱ δὲ ἀρ- 11 Οἱ δὲ ἀρχιερεῖς 18 Ἀνέκραξαν δὲ 40 Ἐκραύγασαν οὖν

χιερεῖς καὶ οἱ ἀνέσεισαν τὸν ὄχ- παμπληθεὶ λέγον- πάλιν πάντες λέ-

πρεσβύτεροι ἔπει- λον, ἵνα μᾶλλον τες· αἶρε τοῦτον, γοντες· μὴ τοῦ-

σαν τοὺς ὄχλους, τὸν Βαραββᾶν ἀπολύσον δὲ ἡμῖν τον, ἀλλὰ τὸν Βαρ-

ἵνα αἰτήσωνται ἀπολύσῃ αὐτοῖς. τὸν Βαραββᾶν· αββᾶν. ἦν δὲ ὁ

τὸν Βαραββᾶν, 19 ὅστις ἦν διὰ σιτά- Βαραββᾶς ληστής.

τὸν δὲ Ἰησοῦν σιν τιτὰ γενομένην

ἀπολέσωσιν. ἐν τῇ πόλει καὶ φόνον βεβλημένος

21 Ἀποκρι- 20 εἰς φυλακὴν. Πάλιν οὖν ὁ Πιλάτος

θεῖς δὲ ὁ ἡγεμὼν εἶπεν προσεφώνησε θέλων ἀ-

αὐτοῖς· τίνα θέλετε ἀπὸ 21 Ὁ δὲ Πιλάτος ἀποκρι- 21 πολῦσαι τὸν Ἰησοῦν. Οἱ

τῶν δύο ἀπολύσω ὑμῖν; θεῖς πάλιν εἶπεν αὐτοῖς· δὲ ἐπεφώνουν λέγοντες·

22 οἱ δὲ εἶπον· Βαραββᾶν. τί οὖν θέλετε ποιή- σταύρωσον, σταύρωσον

λέγει αὐτοῖς ὁ Πιλάτος· σω ὃν λέγετε βασιλέα 22 αὐτόν. Ὁ δὲ τρίτον· εἰ-

τί οὖν ποιήσω Ἰησοῦν, 13 τῶν Ἰουδαίων; Οἱ δὲ πε πρὸς αὐτούς· τί γὰρ

τὸν λεγόμενον Χριστόν; πάλιν ἐκραξαν· σταύ- κακὸν ἐποίησεν οὗτος;

λέγουσιν αὐτῷ πάντες· 14 ρωσον αὐτόν. Ὁ δὲ οὐδὲν αἴτιον θάνατον

23 σταυρωθήτω. Ὁ δὲ ἡγε- Πιλάτος ἔλεγεν αὐτοῖς· εὔρον ἐν αὐτῷ· παιδεύ-

MATTH. XXVII.

μὼν ἔφη· τί γὰρ κακὸν
ἐποίησεν; οἱ δὲ περισ-
σῶς ἔκραζον λέγοντες·
σταυρωθήτω.

MARK XV.

τί γὰρ κακὸν ἐποίησεν;
οἱ δὲ περισσῶς ἔκρα-
ξαν· σταύρωσον αὐτόν.

LUKE XXIII.

σας οὖν αὐτὸν ἀπολύσω.
23 Οἱ δὲ ἐπέκειντο φωναῖς
μεγάλαις αἰτούμενοι αὐ-
τὸν σταυρωθῆναι, καὶ
κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων.

MATTH. XXVII.

- 24 Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ
ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων· ἀθῶός εἰμι ἀπὸ τοῦ αἵματος
25 τοῦ δικαίου τούτου· ὑμεῖς ὅψεσθε. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· τὸ αἷμα
αὐτοῦ ἐφ' ἡμᾶς καὶ
ἐπὶ τὰ τέκνα ἡμῶν. 15 Ὁ δὲ Πιλάτος, βουλό- 24 Ὁ δὲ Πιλάτος ἐπέκρινε
26 Τότε ἀπέλυσεν αὐτοῖς μενος τῷ ὄχλῳ τὸ ἱκα- γενέσθαι τὸ αἷτημα αὐ-
τὸν Βαραββᾶν.— νὸν ποιῆσαι, ἀπέλυσεν 25 τῶν. Ἀπέλυσεν δὲ [αὐ-
αὐτοῖς τὸν Βαραββᾶν.— τοῖς] τὸν διὰ στάσιν καὶ
φόνον βεβλημένον εἰς

MARK XV.

LUKE XXIII.

τὴν φυλακὴν, ὃν ἤτουντο, τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

§ 149. Pilate delivers up Jesus to death. He is scourged and mocked.—*Jerusalem.*

Sixth Day of the Week.

MATTH. XXVII. 26—30.

MARK XV. 15—19.

JOHN XIX. 1—3.

- 26 —Τὸν δὲ Ἰησοῦν φρα-
γελλώσας παρέδωκεν,
27 ἵνα σταυρωθῇ. Τότε οἱ
στρατιῶται τοῦ ἡγεμό-
ρος, παραλαβόντες τὸν
Ἰησοῦν εἰς τὸ πραιτώ-
ριον, συνήγαγον ἐπ' αὐ-
τὸν ὅλην τὴν σπεῖραν.
28 Καὶ ἐκδύσαντες αὐτὸν
περιέθηκαν αὐτῷ χλα-
29 μύδα κοκκίνην, καὶ πλέ-
ξαντες στέφανον ἐξ ἀ-
κανθῶν ἐπέθηκαν ἐπὶ
τὴν κεφαλὴν αὐτοῦ καὶ
κάλαμον ἐπὶ τὴν δεξιὰν
αὐτοῦ, καὶ γονυπετή-
σαντες ἔμπροσθεν αὐ-
τοῦ ἐνέπαιζον αὐτῷ λέ-
γοντες· χαῖρε, ὁ βασι-
λεὺς τῶν Ἰουδαίων.
30 Καὶ ἐμπτύσαντες εἰς

- 15 —Καὶ παρέδωκε τὸν
Ἰησοῦν φραγελλώσας,
16 ἵνα σταυρωθῇ. Οἱ δὲ
στρατιῶται ἀπήγαγον
αὐτὸν ἔσω τῆς ἀνλῆς, ὃ
ἐστὶ πραιτώριον, καὶ
συγκαλοῦσιν ὅλην τὴν
σπεῖραν.
Καὶ ἐνδύουσιν
αὐτὸν πορφύραν, καὶ
περιτιθέασιν αὐτῷ πλέ-
ξαντες ἀκάνθινον στέ-
φανον.
Καὶ ἤρξαντο
ἀσπάζεσθαι αὐτόν·
χαῖρε, βασιλεῦ τῶν Ἰου-
δαίων.
Καὶ ἔτυπτον αὐ-

- 1 Τότε οὖν ἔλαβεν ὁ
Πιλάτος τὸν Ἰησοῦν
2 καὶ ἔμαστιγώσε. Καὶ
οἱ στρατιῶται,
πλέξαν-
τες στέφανον ἐξ ἀκαν-
θῶν ἐπέθηκαν αὐτοῦ
τῇ κεφαλῇ καὶ ἰμάτιον
πορφυροῦν περιέβαλον
αὐτόν,
3 καὶ ἔλεγον· χαῖρε,
ὁ βασιλεὺς τῶν Ἰουδαί-
ων· καὶ ἐδίδουν αὐτῷ
ῥαπίσματα.

MATTH. XXVII.

MARK XV.

αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔν-
πτον εἰς τὴν κεφαλὴν αὐτοῦ.

τοῦ τὴν κεφαλὴν καλᾶμα, καὶ ἐρέπ-
τον αὐτῷ, καὶ τιθέντες τὰ γόνατα
προσεκύνουν αὐτῷ.

§ 150. Pilate again seeks to release Jesus.—*Jerusalem.*

Sixth Day of the Week.

JOHN XIX. 4—16.

4 Ἐξῆλθε οὖν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς· ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω,
5 ἵνα γνῶτε, ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω. (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω
φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον.) Καὶ λέγει αὐτοῖς·
6 ἴδε, ὁ ἄνθρωπος. Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν
λέγοντες· σταυρώσον, σταυρώσον αὐτόν· λέγει αὐτοῖς ὁ Πιλάτος· λάβετε αὐτὸν
7 ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. Ἀπεκρίθησαν
αὐτῷ οἱ Ἰουδαῖοι· ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀπο-
8 θανεῖν, ὅτι ἐαυτὸν υἱὸν θεοῦ ἐποίησεν. Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν
9 λόγον, μᾶλλον ἐφοβήθη. Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ
10 Ἰησοῦ· πόθεν εἰ σύ; ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. Λέγει οὖν
αὐτῷ ὁ Πιλάτος· ἔμοι οὐ λαλεῖς; οὐκ οἶδας, ὅτι ἔξουσίαν ἔχω σταυρώσαί σε
11 καὶ ἔξουσίαν ἔχω ἀπολῦσαί σε; Ἀπεκρίθη ὁ Ἰησοῦς· οὐκ εἶχες ἔξουσίαν οὐδε-
μίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι
12 μεῖζονα ἁμαρτίαν ἔχει. Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν. οἱ δὲ Ἰου-
δαῖοι ἐκραζον λέγοντες· ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος· πᾶς
13 ὁ βασιλεὺς ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν Πιλάτος ἀκούσας τοῦτον
τὸν λόγον ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγό-
14 μενον λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. (ἦν δὲ παρασκευὴ τοῦ πάσχα,
15 ὥρα δὲ ὥστε ἐκτε·) καὶ λέγει τοῖς Ἰουδαίοις· ἴδε, ὁ βασιλεὺς ὑμῶν. Οἱ δὲ ἐκραύ-
γασαν· ἄρον, ἄρον, σταυρώσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος· τὸν βασιλεὺς
ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς· οὐκ ἔχομεν βασιλεῖα, εἰ μὴ Καίσαρα.
16 Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.—

§ 151. Judas repents and hangs himself.—*Jerusalem.*

Sixth Day of the Week.

MATTH. XXVII. 3—10.

3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτόν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέ-
4 στρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις ἵ λέγων·
ἡμῶν παραδὸς αἷμα ἀθῶον. οἱ δὲ εἶπον· τί πρὸς ἡμᾶς; σὺ ὄψει.
5 Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ
ἀνεχώρησε, καὶ ἀπελθὼν ἀπήγγατο. 18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ
6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια
εἶπον· οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν
μισθοῦ τῆς ἀδικίας· καὶ πρηγῆς γε-
νόμενος ἐλάκησε μέσος καὶ ἐξεχύθη

ACTS I. 18, 19.

MATTH. XXVII.

ACTS I.

- κορβαῖν, ἐπεὶ τιμὴ αἵματος ἐστι. 19 πάντα τὰ σπλάγχνα αὐτοῦ. Καὶ γρω-
 7 Συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ-
 αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς
 8 ταφὴν τοῖς ξένοις. Διὸ ἐκλήθη ὁ
 ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς
 9 σήμερον. Τότε ἐπληρώθη τὸ ῥηθὲν
 διὰ Ἱερεμίου τοῦ προφήτου λέγοντος·^a καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν
 10 τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ εἰδῶν Ἰσραὴλ, καὶ ἔδωκαν αὐτὰ εἰς
 τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι κύριος.

§ 152. Jesus is led away to be crucified.—Jerusalem.

Sixth Day of the Week.

MATTH. XXVII. 31—34.

MARK XV. 20—23.

JOHN XIX. 16, 17.

- 31 Καὶ ὅτε ἐνέπαιξαν 20 Καὶ ὅτε ἐνέπαιξαν αὐ- 16 —Παρέλαβον δὲ τὸν Ἰη-
 αὐτῷ, ἐξέδυσαν αὐτὸν τῷ, ἐξέδυσαν αὐτὸν τὴν σοῦν καὶ ἤγαγον.
 τὴν χλαμύδα καὶ ἐνέ- πορφύραν καὶ ἐνέδυσαν 17 Καὶ βασιτάζων τὸν
 δυσαν αὐτὸν τὰ ἱμάτια αὐτὸν τὰ ἱμάτια τὰ ἴδια, σταυρὸν αὐτοῦ—
 αὐτοῦ, καὶ ἀπήγαγον αὐ- καὶ ἐξάγουσιν αὐτόν, ἵνα σταυρώσωσιν αὐτόν.
 τὸν εἰς τὸ σταυρῶσαι. ἵνα σταυρώσωσιν αὐτόν.
 32 Ἐξερχόμενοι δὲ εἶρον 21 Καὶ ἀγγαρεύουσι παρὰ- 26 Καὶ ὡς ἀπήγαγον αὐ-
 ἄνθρωπον Κυρηναῖον, ἔρχομενον ἀπὸ τόν, ἐπιλαβόμενοι Σίμω-
 ὀνόματι Σίμωνα· τοῦ- ἀγροῦ, τὸν πατέρα Ἀ- νός τινος Κυρηναίου ἐρ-
 τον ἠγγάρευσαν, ἵνα ἄρῃ λεξάνδρου καὶ Ρούφου, χομένου ἀπὸ ἀγροῦ ἐπέ-
 τὸν σταυρὸν αὐτοῦ. ἵνα ἄρῃ τὸν σταυρὸν θῶν αὐτῷ τὸν σταυ-
 28 λαοῦ καὶ γυναικῶν, αἱ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. Στραφεῖς δὲ πρὸς ρὸν φέρειν ὅπισθεν τοῦ
 αὐτὰς ὁ Ἰησοῦς εἶπε· θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπὶ ἐμέ· πλὴν ἐφ' 27 Ἰησοῦ. Ἠκολούθει δὲ
 29 ἐαντὺς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. Ὅτι ἰδοὺ, ἔρχονται ἡμέραι, ἐν αἷς αὐτῷ πολὺ πλῆθος τοῦ
 ἐροῦσι· μακάριαι αἱ στεῖραι καὶ κοιλίαι, αἱ οὐκ ἐγέννησαν, καὶ μαστοί, οἱ οὐκ 28 αὐτὰς ὁ Ἰησοῦς εἶπε· θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπὶ ἐμέ· πλὴν ἐφ'
 30 ἐθήλυσαν.^b Τότε ἄρξονται λέγειν τοῖς ὄρεσι· πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς· 29 ἐαντὺς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. Ὅτι ἰδοὺ, ἔρχονται ἡμέραι, ἐν αἷς
 31 καλύψατε ἡμᾶς· Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ 30 ἐθήλυσαν.^b Τότε ἄρξονται λέγειν τοῖς ὄρεσι· πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς·
 32 τί γένηται; Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐ- 31 καλύψατε ἡμᾶς· Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ
 ΜΑΤΘ. XXVII. ΜΑΡΚ. XV. Τῷ ἀναιρεθῆναι. JOHN XIX.
 33 Καὶ ἐλθόντες εἰς 22 Καὶ φέρουσιν αὐ- 33 Καὶ ὅτε ἀπῆλθον 17 —ἐξῆλθεν εἰς τὸν
 τόπον λεγόμενον τὸν ἐπὶ Γολγοθᾶ ἐπὶ τὸν τόπον λεγόμενον κρανί-
 Γολγοθᾶ, ὃ ἐστι τόπον, ὃ ἐστι με- τὸν καλούμενον ου τόπον, ὃς λέγε-
 λεγόμενος κρανίου θερμηνεύμενον· Κρανίον,— ται Ἑβραϊστὶ Γολ-
 34 τόπος, ἵ ἔδωκαν κρανίου τόπος. γοθᾶ,

^a 9. Zech. 11, 12 sq. Comp. Jer. 32, 6 sq.

^b 29. Comp. Is. 54, 1.

^c 30. Hos. 10, 8.

MATTH. XXVII.

MARK XV.

αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμέ-
νον· καὶ γενυσάμενος οὐκ ἤθελε πιεῖν.

23 Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνευμένον
οἶνον· ὁ δὲ οὐκ ἔλαβε.

§ 153. The Crucifixion.—Jerusalem.

Sixth Day of the Week.

MATTH. XXVII. 35-83. MARK XV. 24-28.

LUKE XXIII. 33,
34, 38.

JOHN XIX. 18-24.

25 Ἦν δὲ ὥρα τρί-
τη, καὶ ἐσταύρω-

38 Τότε σταυροῦν- 27 σαν αὐτόν.—Καὶ
ται σὺν αὐτῷ δύο
λησταί, εἷς ἐκ
δεξιῶν καὶ εἷς
ἐξ ἐκωνύμων.—

28 αὐτοῦ. Καὶ ἐπλη-
ρώθη ἡ γραφή ἡ λέγον-
σα^a καὶ μετὰ ἀνόμων

24 ἐλογίσθη. — Καὶ

35 Σταυρώσαντες δὲ σταυρώσαντες αὐ-
αὐτὸν διμερίσαν-
το τὰ ἱμάτια αὐ-
τοῦ,—

33 —Ἐκεῖ ἐσταύρω- 18
σαν αὐτόν καὶ σταύρωσαν, καὶ
τοὺς κακούργους, μετ' αὐτοῦ ἄλλους
ὃν μὲν ἐκ δεξιῶν, δύο ἐντεῦθεν καὶ
ὃν δὲ ἐξ ἀριστε- ἐντεῦθεν, μέσον
34 ρῶν. Ὁ δὲ Ἰη- δὲ τὸν Ἰησοῦν.
σοῦς ἔλεγε· πά-
τερ, ἄφες αὐτοῖς·
οὐ γὰρ οἶδαςι, τί
ποιοῦσι.

23 Οἱ οὖν στρατι-
ῶται, ὅτε ἐσταύ-
ρωσαν τὸν Ἰη-
σοῦν, ἔλαβον τὰ
ἱμάτια αὐτοῦ, καὶ
ἐποίησαν τέσσαρα

μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἀρόφατος,
24 ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλον. Εἶπον οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν

35 —βάλλοντες 24 —βάλλοντες 34
κλῆρον· [ἵνα πλη- κλῆρον ἐπ' αὐτά, κλῆρον.
ρωθῇ τὸ ῥηθὲν τίς τί ἄρη.

ὑπὸ τοῦ προφή-
του·^b διμερίσαντο τὰ ἱμάτιά μου
ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου

36 ἔβαλον κλῆρον·] καὶ καθήμενοι ἐ-
τίθον αὐτὸν ἐκεῖ.

37 Καὶ ἐπέθηκεν ἐ- 26 Καὶ ἦν ἡ ἐπιγρα- 38 Ἦν δὲ καὶ ἐπι- 19
πάνω τῆς κεφα- φῇ τῆς αἰτίας αὐ- γραφὴ γεγραμμένη
λῆς αὐτοῦ τὴν τοῦ ἐπιγεγραμμέ- ἐπ' αὐτῷ γράμμα- καὶ ἔθηκεν ἐπὶ
αἰτίαν αὐτοῦ γε- νη· σιν Ἑλληνικοῖς καὶ τοῦ σταυροῦ. ἦν
γραμμένην· οὗτός δὲ γεγραμμένον·

ἔστιν Ἰησοῦς ὁ
βασιλεὺς τῶν Ἰου- ὁ βασιλεὺς
δαίων. τῶν Ἰουδαίων.

Ἰησοῦς ὁ Ναζω-
ραῖος ὁ βασιλεὺς
τῶν Ἰουδαίων.

^a 28. Is. 53, 12.^b 35 etc. Ps. 22, 19.

JOHN XIX.

20 Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος
 τῆς πόλεως, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ἑλλη-
 21 νιστί, Ῥωμαϊστί. Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· μὴ
 γράφει· ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε· βασιλεὺς εἰμι τῶν
 22 Ἰουδαίων. Ἀπεκρίθη ὁ Πιλάτος· ὁ γέγραφα, γέγραφα.

§ 154. The Jews mock at Jesus on the Cross. He commends his Mother to John.—
Jerusalem.

Sixth Day of the Week.

MATTH. XXVII. 39—44.

MARK XV. 29—32.

39 Οἱ δὲ παραπορευόμενοι ἐβλασφή- 29 Καὶ οἱ παραπορευόμενοι ἐβλασφή-
 μουν αὐτὸν κινοῦντες τὰς κεφαλὰς μουν αὐτὸν κινοῦντες τὰς κεφαλὰς
 40 αὐτῶν¹ καὶ λέγοντες· ὁ καταλύων αὐτῶν καὶ λέγοντες· οὐά· ὁ κα-
 τὸν ναὸν καὶ ἐν τρισὶν ταλύνων τὸν ναὸν καὶ ἐν τρισὶν ἡ-
 ἡμέραις οἰκοδομῶν, σῶ- 30 μέραις οἰκοδομῶν,¹ σῶσον σεαυτὸν καὶ κατάβα ἀπὸ
 σον σεαυτόν· εἰ υἱὸς εἶ τοῦ σταυροῦ.
 τοῦ θεοῦ, κατάρβηθι

LUKE XXIII. 35—37. 39—43.

41 ἀπὸ τοῦ σταυροῦ. Ὁμοί- 31 Ὅμοι- 35 Καὶ εἰστήκει ὁ λαὸς
 ως δὲ καὶ οἱ ἀρχιερεῖς ως καὶ οἱ ἀρχιερεῖς θεωρῶν· ἐξεμνηστήριζον
 ἐμπαίζοντες μετὰ τῶν ἐμπαίζοντες πρὸς ἀλλή- δὲ καὶ οἱ ἀρχοντες σὺν
 γραμματέων καὶ πρεσ- λους μετὰ τῶν γραμ- αὐτοῖς λέγοντες· ἄλλους
 42 βυτέρων ἔλεγον· ἄλλους ματέων ἔλεγον· ἄλλους ἔσωσε, σωσάτω ἑαυτόν,
 ἔσωσεν, ἑαυτὸν οὐ δύ- ἔσωσεν, ἑαυτὸν οὐ δύ- εἰ οὗτός ἐστιν ὁ Χρι-
 ραται σῶσαι· εἰ βασι- 32 ραται σῶσαι. Ὁ Χρι- στός, ὁ τοῦ θεοῦ ἐκλε-
 λεὺς Ἰσραὴλ ἐστι, κατα- στός, ὁ βασιλεὺς τοῦ 36 πτός. Ἐνέπαιζον δὲ αὐ-
 βάτω νῦν ἀπὸ τοῦ σταυ- Ἰσραὴλ, καταβάτω νῦν τῷ καὶ οἱ στρατιῶται,
 ροῦ, καὶ πιστεύσομεν ἀπὸ τοῦ σταυροῦ, ἵνα προσερχόμενοι καὶ ὄξος
 43 αὐτῷ. Πέποιθεν ἐπὶ τὸν ἰδωμεν καὶ πιστεύσωμεν. 37 προσφέροντες αὐτῷ¹ καὶ
 θεόν· ὁυσάσθω νῦν αὐ- λέγοντες· εἰ σὺ εἶ ὁ βα-
 τόν, εἰ θέλει αὐτόν·^a εἶπε γάρ· ὅτι θεοῦ εἰμι υἱός.
 44 Τὸ δ' αὐτὸ καὶ οἱ λη- 39 σῶσον σεαυτόν.—Εἰς δὲ
 ῥσταὶ συσταυρωθέντες τῶν κρεμασθέντων κα-
 αὐτῷ ὠνείδιζον αὐτόν. αὐτῷ ὠνείδιζον αὐτόν. κούργων ἐβλασφήμει αὐ-
 τὸν λέγων· εἰ σὺ εἶ ὁ

40 Χριστός, σῶσον σεαυτὸν καὶ ἡμᾶς. Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ λέ-
 41 γων· οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; Καὶ ἡμεῖς μὲν δικαίως·
 42 ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἁτοπον ἔπραξε. Καὶ
 43 ἔλεγε τῷ Ἰησοῦ· μνησθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ
 εἶπεν αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

^a 43. Comp. Ps. 22, 7. 8.

JOHN XIX. 25—27.

- 25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς
 26 μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. Ἰησοῦς οὖν
 ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ·
 27 γύναι, ἰδοὺ, ὁ υἱός σου. Ἐἵτα λέγει τῷ μαθητῇ· ἰδοὺ, ἡ μήτηρ σου. καὶ ἀπ’
 ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

§ 155. Darkness prevails. Christ expires on the Cross.—Jerusalem.

Sixth Day of the Week.

MATTH. XXVII. 45—50.

MARK XV. 33—37.

LUKE XXIII. 44—46.

- 45 Ἀπὸ δὲ ἑκτῆς ὥρας 33 Γενομένης δὲ ὥρας 44 Ἦν δὲ ὥσεί ὥρα ἑκτη,
 σκότος ἐγένετο ἐπὶ πᾶ- ἑκτῆς σκότος ἐγένετο καὶ σκότος ἐγένετο ἐφ’
 σαν τὴν γῆν ἕως ὥρας ἐφ’ ὅλην τὴν γῆν ἕως ὅλην τὴν γῆν ἕως ὥρας
 46 ἐννάτης. Περὶ δὲ τὴν 34 ὥρας ἐννάτης. Καὶ τῇ 45 ἐννάτης. Καὶ ἐσκοτί-
 ἐννάτην ὥραν ἀνεβόη- ὥρα τῇ ἐννάτῃ ἐβόησεν σθη^ς ὁ ἥλιος,—
 σεν ὁ Ἰησοῦς φωνῇ με- ὁ Ἰησοῦς φωνῇ μεγάλῃ
 γάλῃ λέγων· ἡλί, ἡλί, λέγων· ἔλωι, ἔλωι, λαμ-
 λαμὰ σαβαχθανί; τοῦτ’ μᾶ σαβαχθανί; ὁ ἐστι
 ἔστι· θεέ μου, θεέ μου· ἔμεθερμηνευόμενον· ὁ
 ἵνα τί με ἐγκατέλιπες;^a θεός μου, ὁ θεός μου,
 εἰς τί με ἐγκατέλιπες;^a
 47 Τινὲς δὲ τῶν ἐκεῖ ἐστώ- 35 Καὶ τινες τῶν παρ- 28 Μετὰ τοῦτο εἰδὼς ὁ
 των ἀκούσαντες ἔλεγον· εστιηκότων ἀκούσαντες Ἰησοῦς, ὅτι πάντα ἤδη
 ὅτι Ἥλιαν φωνεῖ οὗτος· ἔλεγον· ἰδοὺ, Ἥλιαν τετέλεσται, ἵνα τελειω-
 48 Καὶ εὐθέως δραμὼν εἰς 36 φωνεῖ. Δραμὼν δὲ εἰς 29 διηψῶ. Σκευὸς οὖν ἔκει-
 ἐξ αὐτῶν καὶ λαβὼν καὶ γεμίσας σπόγγον 29 διηψῶ. Σκευὸς οὖν ἔκει-
 σπόγγον, πλήσας τε ὀ- ὄξους, περιθείς τε κα- το ὄξους μεστόν· οἱ δὲ
 ξους καὶ περιθείς καλά- λάμῳ, ἐπότιζεν αὐτὸν πλήσαντες σπόγγον ὀ-
 49 μοι, ἐπότιζεν αὐτόν. Οἱ λέγων· ἄφerte, ἴδωμεν, ξους καὶ ὑσώπω περι-
 δὲ λοιποὶ ἔλεγον· ἄφες, εἰ ἔρχεται Ἥλι- λεῖν αὐτόν. LUKE XXIII. τοῦ τῷ στόματι.
 ας σώσωσιν αὐτόν. 46 Καὶ φωνήσας 30 Ὅτε οὖν ἔλαβε τὸ
 50 Ὁ δὲ Ἰησοῦς πά- 37 Ὁ δὲ Ἰησοῦς ἀ- φωνῇ μεγάλῃ ὁ ὄξος ὁ Ἰησοῦς εἶ-
 λιν κράζας φωνῇ φεῖς φωνὴν με Ἰησοῦς εἶπε· πά- πε· τετέλεσται·
 μεγάλη ἀφῆκε τὸ γάλην ἐξέπνευσε. τερ, εἰς χεῖράς σου καὶ κλίνας τὴν κε-
 πνεῦμα. παραθήσομαι τὸ φαλὴν παρέδωκε
 πνεῦμά μου. καὶ ταῦτα εἰπὼν ἐξέπνευσεν. τὸ πνεῦμα.

^a 46 etc. Ps. 22, 2 [1].

^b 28. Comp. Ps. 69, 22.

§ 156. The vail of the Temple rent, and graves opened. Judgment of the Centurion. The Women at the Cross.—*Jerusalem.*

Sixth Day of the Week.

MATTH. XXVII. 51—56.

MARK XV. 38—41.

LUKE XXIII. 45, 47—49.

- 51 Καὶ ἰδοὺ, τὸ καταπέ- 38 Καὶ τὸ καταπέτασμα 45 —Καὶ ἐσχίσθη τὸ κα-
τασμα τοῦ ναοῦ ἐσχί- τοῦ ναοῦ ἐσχίσθη εἰς δύο, ταπέτασμα τοῦ ναοῦ
σθη εἰς δύο, ἀπὸ ἄνω- ἀπὸ ἄνωθεν ἕως κάτω. μέσον.
θεν ἕως κάτω, καὶ ἡ
52 γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεφύ-
χθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἠγέρθη,
53 ἡ καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ
εἰσῆλθον εἰς τὴν ἀγίαν
πόλιν καὶ ἐνεφανίσθη- 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ 47 Ἰδὼν δὲ ὁ ἑκατόνταρ-
σαν πολλοῖς. Ὁ δὲ ἑκα- παρεστηκὼς ἐξ ἐναντίας χος τὸ γενόμενον ἐδό-
τόνταρχος καὶ οἱ μετ' αὐτοῦ, ὅτι οὕτω κράζας ξασε τὸν θεὸν λέγων·
Ἰησοῦν, ἰδόντες τὸν σει- ἐξέπνευσεν, εἶπεν· ἀλη- ὄντως ὁ ἄνθρωπος οὐ-
σμὸν καὶ τὰ γενόμενα, θῶς ὁ ἄνθρωπος οὗτος 48 τος δίκαιος ἦν. Καὶ πάν-
ἐφοβήθησαν σφόδρα λέ- τος οἱ συμπαραγενό-
γοντες· ἀληθῶς Θεοῦ μενοι ὄχλοι ἐπὶ τὴν
54 υἱὸς ἦν οὗτος. Ἦσαν δὲ 40 Ἦσαν δὲ τύπτοντες ἑαυτῶν τὰ
ἐκεῖ γυναῖκες πολλαὶ καὶ γυναῖκες ἀπὸ μα- στήθη ὑπέστρεφον. Εἰ-
ἀπὸ μακρόθεν θεωροῦ- κροῦσιν, ἐν 49 στήκεισαν δὲ πάντες οἱ
σαι, αἵτινες ἠκολούθη- αῖς ἦν καὶ Μαρία ἡ γνωστοὶ αὐτοῦ μακρό-
σαν τῷ Ἰησοῦ ἀπὸ τῆς Μαργδαληνῇ, καὶ Μαρία θεν καὶ γυναῖκες, αἱ
Γαλιλαίας διακονοῦσαι μικροῦ καὶ Ἰωσὴ μῆτηρ, συνακολουθήσασαι αὐ-
56 αὐτῷ. Ἐν αἷς ἦν Μαρία 41 καὶ Σαλώμῃ· αἱ καὶ ὅτε τῷ ἀπὸ τῆς Γαλιλαίας,
ἡ Μαργδαληνῇ, καὶ Μα- ἦν ἐν τῇ Γαλιλαίᾳ ἠκο- ὁρᾶσαι ταῦτα.
ρία ἡ τοῦ Ἰακώβου καὶ λούθουν αὐτῷ καὶ διη-
Ἰωσὴ μῆτηρ, καὶ ἡ κόνουν αὐτῷ· καὶ ἄλλαι πολλαὶ αἱ
μῆτηρ τῶν υἱῶν Ζεβε- συναναβαῖσαι αὐτῷ εἰς Ἱεροσόλυμα.

§ 157. The taking down from the Cross. The burial.—*Jerusalem.*

Sixth Day of the Week.

JOHN XIX. 31—42.

- 31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ,
ἐπεὶ παρασκευὴ ἦν, (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκεῖνον τοῦ σαββάτου,) ἠρώτησαν
32 τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκεῆλη καὶ ἀρθῶσιν. Ἦλθον οὖν οἱ
στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκεῆλη καὶ τοῦ ἄλλου τοῦ συστα-
33 ρωθέντος αὐτῷ. Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα,

JOHN XIX.

34 οὐ κατέαξαν αὐτοῦ τὰ σκέλη, ¹ ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν
 35 πλευρὰν ἐνύξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. Καὶ ὁ ἑωρακὸς μεμαρ-
 τύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία· καὶ κεῖνος οἶδεν, ὅτι ἀληθῆ λέγει,
 36 ἵνα καὶ ὑμεῖς πιστεύσῃτε. Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ·^a ὅσπου
 37 οὐ συντριβήσεται αὐτοῦ. Καὶ πάλιν ἑτέρα γραφὴ λέγει·^b ὄψονται εἰς ὃν
 MATT. XXVII. 57-61. MARK XV. 42-47. LUKE XXIII. 50-56. ἐξεκέντησαν.

57 Ὁψίας δὲ γενο- 42 Καὶ ἤδη ὀψίας 54 Καὶ ἡμέρα ἦν 38 Μετὰ δὲ ταῦτα
 μένης ἦλθεν ἄν- γενομένης, ἐπεὶ ἦν παρασκευή, καὶ ἠρώτησε τὸν Πι-
 θρωπος πλούσιος παρασκευή, ὃ ἐσ- σάββατον ἐπέγω- λάτον ὁ Ἰωσήφ ὁ
 ἀπὸ Ἀριμαθαίας, τι προσάββατον, 50 σκε.—Καὶ ἰδοί, ἀπὸ Ἀριμαθαι-
 τοῦνομα Ἰωσήφ, 43 ἦλθεν Ἰωσήφ ὁ ἀνὴρ ὀνόματι Ἰω- ας, ὢν μαθητὴς
 ὃς καὶ αὐτὸς ἐμα- ἀπὸ Ἀριμαθαί- σήφ, βουλευτὴς τοῦ Ἰησοῦ, κε-
 θήτευσεν τῷ Ἰη- ας, εὐσχήμων βου- ὑπάρχων, ἀνὴρ ἀ- κρυμμένος δὲ διὰ
 58 σοῦ. Οὗτος προσ- λευτῆς, ὃς καὶ γαθὸς καὶ δίκαι- τὸν φόβον τῶν
 ελθὼν τῷ Πιλά- αὐτὸς ἦν προσδε- 51 ος, ¹ (οὗτος οὐκ ἦν συγκατατεθει-
 τῷ ἡτήσατο τὸ χόμενος τὴν βασι- ἦν συγκατατεθει- μένος τῇ βουλῇ
 σῶμα τοῦ Ἰησοῦ. λείαν τοῦ θεοῦ· καὶ τῇ πράξει αὐ- τοῦ καὶ ἐπέτρεψεν
 τότε ὁ Πιλάτος τολμήσας εἰσῆλθε πρὸς Πιλάτον καὶ τῶν,) ἀπὸ Ἀρι- ὁ Πιλάτος. ἦλθεν
 ἐκέλευσεν ἀποδο- πρὸς Πιλάτον καὶ οὖν καὶ ἦρε τὸ
 θῆναι τὸ σῶμα. ἡτήσατο τὸ σῶμα μαθαίας πόλεως σῶμα τοῦ Ἰησοῦ.
 44 τοῦ Ἰησοῦ. Ὁ δὲ τῶν Ἰουδαίων, ὃς

Πιλάτος ἐθαύμασεν, εἰ ἤδη καὶ προσεδέχετο καὶ αὐτὸς τὴν βα-
 τέθνηκε· καὶ προσκαλεσάμε- 52 σιλείαν τοῦ θεοῦ· οὗτος προσελ-
 νος τὸν κεντυρίωνα ἐπηρώ- θων τῷ Πιλάτῳ ἡτήσατο τὸ σῶμα
 τησεν αὐτόν, εἰ πάλοι ἀπέ- τοῦ Ἰησοῦ.

45 θανε. Καὶ γινὺς ἀπὸ τοῦ
 κεντυρίωνος ἐδωρήσατο τὸ
 σῶμα τῷ Ἰωσήφ.

59 Καὶ λαβὼν τὸ 46 Καὶ ἀγοράσας
 σῶμα ὁ Ἰωσήφ σινδόνα καὶ καθε-
 ἐνετύλιξεν αὐτὸ λὼν αὐτόν ἐνεί-
 σινδόνι καθαῷ, λησε τῇ σινδόνι,
 60 ¹ καὶ ἔθηκεν αὐτὸ καὶ κατέθηκεν 53 Καὶ καθελὼν αὐ-
 ἐν τῷ καινῷ αὐ- αὐτόν ἐν μνημείῳ, τὸ ἐνετύλιξεν αὐ-
 τοῦ μνημείου, ὃ ὃ ἦν λελατομημέ- τὸ σινδόνι, καὶ
 ἐλατόμησεν ἐν τῇ νον ἐκ πέτρας, καὶ ἔθηκεν αὐτὸ ἐν
 πέτρᾳ, καὶ προς- καὶ προσεκύλισε μνήματι λαξεντῷ, 41 ἐνταφιάζειν. Ἦν
 κυλίσας λίθον μέ- λίθον ἐπὶ τὴν θύ- οὐ οὐκ ἦν οὐδέπω
 γαν τῇ θύρᾳ τοῦ ραν τοῦ μνημείου. οὐδεὶς κείμενος.
 μνημείου ἀπῆλθεν.

39 Ἦλθε δὲ καὶ Νι-
 κόδημος, ὁ ἐλθὼν πρὸς τὸν
 Ἰησοῦν νυκτὸς τὸ πρῶτον, φέ-
 ρων μίγμα σμύρνης καὶ ἄ-
 40 λόης ὡς λίτρας ἑκατόν. Ἐλα-
 βον οὖν τὸ σῶμα τοῦ Ἰησοῦ
 καὶ ἔδησαν αὐτὸ
 ὀθονίοις μετὰ τῶν
 ἀρωμάτων, κα-
 θὼς ἔθος ἐστὶ
 τοῖς Ἰουδαίοις
 41 ἐνταφιάζειν. Ἦν
 δὲ ἐν τῷ τόπῳ,
 ὅπου ἐστάνρωθή,
 κῆπος καὶ ἐν τῷ

^a 36. Ex. 12, 46. Ps. 34, 20.^b 37. Zech. 12, 10.

JOHN XIX.

42 κήψω μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. Ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἐθήκαν τὸν Ἰησοῦν.

MATTH. XXVII.

MARK XV.

LUKE XXIII.

61 Ἦν δὲ ἐκεῖ Μαρία ἡ 47 Ἡ δὲ Μαρία ἡ Μαγδα- 55 Κατακολονθήσασαι δὲ
Μαγδαληνὴ καὶ ἡ ἄλλη ληνὴ καὶ Μαρία Ἰωσῆ καὶ γυναῖκες, αἰτνες ἡ-
Μαρία, καθήμεναι ἀπέ- ἐθεώρουν, ποῦ τίθεται. σαν συνεληλυθῦναι αὐ-
ναντι τοῦ τάφου. τῷ ἐκ τῆς Γαλιλαίας,
ἐθεάσαντο τὸ μνημεῖον,

56 καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. Ὑποστρέψασαι δὲ ἡτοιμάσαν ἀρώ-
ματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολὴν.

§ 158. The Watch at the Sepulchre.—Jerusalem.

Seventh Day of the Week, or Sabbath.

MATTH. XXVII. 62—66.

62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ
63 οἱ Φαρισαῖοι πρὸς Πιλάτον· λέγοντες· κύριε, ἐμνήσθημεν, ὅτι ἐκεῖνος ὁ πλάτος
64 εἶπεν ἔτι ζῶν· μετὰ τρεῖς ἡμέρας ἐγείρομαι. Κέλευσον οὖν ἀσφαλισθῆναι τὸν
τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ [ρνητὸς] κλέ-
ψωσιν αὐτὸν καὶ εἰπωσι τῷ λαῷ. ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη
65 πλάνη χείρων τῆς πρώτης. Ἔφη αὐτοῖς ὁ Πιλάτος· ἔχετε κονστωδίαν· ὑπά-
66 γετε, ἀσφαλίσασθε ὡς οἴδατε. Οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον
σφραγίσαντες τὸν λίθον μετὰ τῆς κονστωδίας.

PART IX.

OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

TIME: *Forty days.*

§ 159. Morning of the Resurrection.—*Jerusalem.*

First Day of the Week.

MARK XVI. 1.

1 **Κ**αὶ διαγενομένων τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώ-
βου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

MATTH. XXVIII. 2—4.

2 Καὶ ἰδού, σεισμός ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ προς-
3 ελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας καὶ ἐκάθητο ἐπάνω αὐτοῦ. Ἦν δὲ
4 ἡ ἰδέα αὐτοῦ ὡς ἀστραπή καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσει χιῶν. Ἀπὸ δὲ τοῦ
φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὥσει νεκροί.

§ 160. Visit of the Women to the Sepulchre. Mary Magdalene returns.—*Jerusalem.*

First Day of the Week.

MATTH. XXVIII. 1. MARK XVI. 2—4. LUKE XXIV. 1—3. JOHN XX. 1, 2.

1	Ὅψε δὲ σαββά- των, τῇ ἐπιφω- σκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδα- ληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.	2	Καὶ λίαν πρωτὶ τῆς μιᾶς σαββά- των ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνα- τείλαντος τοῦ ἡ- λίου. Καὶ ἔλεγον πρὸς ἐαντάς· τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς	1	Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθείος ἦλθον ἐπὶ τὸ μνήμα, φέρον- σαι ἃ ἡτοίμασαν ἀρώματα, καὶ τι- νες σὺν αὐταῖς. 2 Εὗρον δὲ τὸν λί- θον ἀποκεκυλι-	1	Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρ- χεται πρωτὶ σκο- τίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημεῖου.
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MARK XVI.

4 θύρας τοῦ μνημείου· Καὶ ἀναβλέψασαι θεωροῦσιν, ὅτι ἀποκεκλύσται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.

LUKE XXIV.

3 σμένον ἀπὸ τοῦ μνημείου· καὶ εἰσελθούσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

JOHN XX.

2 Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν, ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν, ποῦ ἔθηκαν αὐτόν.

§ 161. Vision of Angels in the Sepulchre.—Jerusalem.

First Day of the Week.

MARK XVI. 5—7.

5 Καὶ εἰσελθούσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιotois, περιβεβλημένον στολὴν λευ-

ΜΑΤΘ. XXVIII. 5—7. κήν· καὶ ἔξεθαμβήθη-

5 Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναιξί· μὴ φοβεῖσθε ὑμεῖς· οἷδα γάρ, ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.

6 Οὐκ ἔστιν ὧδε· ἠγέρθη γάρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν τόπον, ὅπου

7 ἔκειτο ὁ κύριος. Καὶ ταχὺ πορευθεῖσαι εἰπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ, εἰπον ὑμῖν.

LUKE XXIV. 4—8.

4 Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν

ἑσθήσεσιν ἀστραπτού-

5 σαις. Ἐμφοβῶν δὲ γε-

ρομένων αὐτῶν καὶ κλι-

νουσῶν τὸ πρόσωπον εἰς

τὴν γῆν, εἶπον πρὸς αὐ-

τάς· τί ζητεῖτε τὸν

ζῶντα μετὰ τῶν νε-

6 κρῶν; Οὐκ ἔστιν ὧδε,

ἀλλ' ἠγέρθη. μνησθητε,

ὡς ἐλάλησεν ὑμῖν ἐν

7 τῶν ἐν τῇ Γαλιλαίᾳ λέ-

γων· ὅτι δεῖ τὸν υἱὸν

τοῦ ἀνθρώπου παρα-

δοθῆναι εἰς χεῖρας ἀν-

θρώπων ἁμαρτωλῶν

καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆ-

8 ναι. Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ.

§ 162. The Women return to the City. Jesus meets them.—Jerusalem.

First day of the Week.

ΜΑΤΘ. XXVIII. 8—10.

8 Καὶ ἐξελθούσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθη-

9 ταῖς αὐτοῦ. Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ,

ὁ Ἰησοῦς ἀπήντησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθούσαι ἐκράτησαν αὐτοῦ

MARK XVI. 8.

8. Καὶ ἐξελθούσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτάς τρόμος καὶ ἔκστασις, καὶ οἶδεν οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

10 τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. Τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβεῖσθε·

MATTH. XXVIII.

ὑπάγετε, ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ ἐκεῖ με ὄψονται.

LUKE XXIV. 9—11.

- 9 Καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα
10 καὶ πᾶσι τοῖς λοιποῖς. Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία
Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.
11 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡς εἰ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.

§ 163. Peter and John run to the Sepulchre.—Jerusalem.

First Day of the Week.

JOHN XX. 3—10.

- 3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.
4 Ἐτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητής προέδραμε τάχιον τοῦ Πέτρου
5 καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον. Καὶ παρακύνσας
6 βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν.
LUKE XXIV. 12. 6 Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ
7 εἰσῆλθεν εἰς τὸ μνημεῖον καὶ θεωρεῖ τὰ ὀθόνια
καὶ παρακύνσας βλέπει 7 κείμενα· καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς
τὰ ὀθόνια κείμενα μόνα, 8 αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς
8 ἐντετυλιγμένον εἰς ἓνα τόπον. Τότε οὖν εἰσῆλθε καὶ
ὁ ἄλλος μαθητής, ὃ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον,
καὶ ἀπῆλθε πρὸς ἑαν- 9 καὶ εἶδε καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾔδεισαν τὴν
τὸν θαυμάζων τὸ γε- 10 γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. Ἀπ-
γονός. ἦλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

§ 164. Our Lord is seen by Mary Magdalene at the Sepulchre.—Jerusalem.

First Day of the Week.

JOHN XX. 11—18.

- 11 Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἕξω. ὡς οὖν ἔκλαιε, παρέκνυψεν
12 εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ
13 κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. Καὶ λέγουσιν
αὐτῇ ἐκεῖνοι· γύναι, τί κλαίεις; λέγει αὐτοῖς· ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ
MARK XVI. 9—11. 14 οἶδα, ποῦ ἔθηκαν αὐτόν. Καὶ ταῦτα
9 Ἀναστὰς δὲ πρῶτῃ πρῶτῃ σαββάτου εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω καὶ
ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, 10 θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ
ἂν ἥς ἐκβεβλήκει ἑπτὰ δαιμόνια. 11 ᾔδει, ὅτι ὁ Ἰησοῦς ἐστι. Λέγει αὐτῇ ὁ
Ἰησοῦς· γύναι, τί κλαίεις; τίνα ζη-
τεῖς; ἐκείνη δοκοῦσα, ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ· κίριε, εἰ σὺ ἐβάστασας
16 αὐτόν, εἰπέ μοι, ποῦ ἔθηκες αὐτόν· καὶ γὰρ αὐτὸν ἀρῶ. Λέγει αὐτῇ ὁ Ἰησοῦς·
17 Μαρία. στραφεῖσα ἐκείνη λέγει αὐτῷ· ῥαββουνί (ὃ λέγεται, διδάσκαλε). Λέγει
αὐτῇ ὁ Ἰησοῦς· μή μου ἅπτον· οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου·

JOHN XX.

πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς· ἀναβαίνω πρὸς τὸν πατέρα

MARK XVI.

10 Ἐκεῖνῃ πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαί-
11 ονσι. Κάκεινοι ἀκούσαντες, ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν.

μου καὶ πατέρα ὑμῶν καὶ θεόν μου
18 καὶ θεὸν ὑμῶν. Ἔρχεται Μαρία ἡ
Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθη-
ταῖς, ὅτι εώρακε τὸν κύριον καὶ ταῦτα
εἶπεν αὐτῇ.

§ 165. Report of the Watch.—Jerusalem.

First Day of the Week.

MATTH. XXVIII. 11—15.

11 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν
12 ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. Καὶ συναχθέντες μετὰ τῶν
πρεσβυτέρων, συμβουλίον τε λαβόντες, ἀργύρια ἰκανὰ ἔδωκαν τοῖς στρατιώταις
13 ἵ λέγοντες· εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν
14 κοιμωμένων. Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν
15 καὶ ὑμᾶς ἀμερίμους ποιήσομεν. Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδι-
δάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

§ 166. Our Lord is seen of Peter. Then by two Disciples on the way to Emmaus.—
Jerusalem. Emmaus.

First Day of the Week.

1 COR. XV. 5.

LUKE XXIV. 13—35.

5 —ᾧφθῃ Κηφᾶ—

MARK XVI. 12, 13.

12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περι-
πατοῦσιν ἐφανερώθη ἐν ἐτέρᾳ μορφῇ,
πορευομένοις εἰς ἄγρόν.

13 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευ-
όμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέ-
χουσαν σταδίους ἐξήκοντα ἀπὸ Ἰε-
14 ρουσαλήμ, ἣ ὄνομα Ἐμμαούς. Καὶ
αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ
πάντων τῶν συμβεβηκότων τούτων.

15 Καὶ ἐγένετο ἐν τῷ ὠμίλῳ αὐτοῖς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας
16 συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐ-
17 τόν. Εἶπε δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους
18 περιπατοῦντες, καὶ ἐστέ σκυθρωποί; Ἀποκριθεὶς δὲ ὁ εἰς, ᾧ ὄνομα Κλεόπας,
εἶπε πρὸς αὐτόν· σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα
19 ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; Καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπον αὐτῷ·
τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ
20 λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ· ὅπως τε παρέδωκεν αὐτὸν οἱ
ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν.
21 Ἡμεῖς δὲ ἠλπίζομεν, ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλάγε
σὸν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο.
22 Ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθρῆαι ἐπὶ τὸ
23 μνημεῖον, καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὅπτασίαν ἀγγέ-

LUKE XXIV.

24 λων ἑωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν. Καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ
 25 μνημεῖον, καὶ εὗρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.
 26 Καὶ αὐτὸς εἶπε πρὸς αὐτούς· ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦναι ἐπὶ
 27 τοῖς ῥησιν, οἷς ἐλάλησαν οἱ προφῆται. Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ
 28 εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; Καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων
 29 τῶν προφητῶν διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. Καὶ
 30 ἤγγισαν εἰς τὴν κώμην, οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιεῖτο πορεύεσθαι.
 31 Καὶ παρεβιάσαντο αὐτὸν λέγοντες· μείνον μεθ' ἡμῶν, ὅτι πρὸς
 32 ἑσπέραν ἐστὶ καὶ κέκλικεν ἡ ἡμέρα. καὶ εἰσῆλθε τοῦ μείναι σὺν αὐτοῖς. Καὶ
 33 ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε καὶ
 34 κλάσας ἐπέδιδον αὐτοῖς. Αὐτῶν δὲ διηροίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν
 35 αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. Καὶ εἶπον πρὸς ἀλλήλους· οὐχὶ
 36 ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ καὶ ὥς διήνοιγεν
 37 ἡμῖν τὰς γραφάς; Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ,
 38 καὶ εὗρον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς· λέγοντας· ὅτι

MARK XVI.

13 Κάκεινοι ἀπελθόντες ἀπήγγειλαν τοῖς 35 Σίμωνι. Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν
 14 λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. τῇ ὁδῷ καὶ ὥς ἐγνώσθη αὐτοῖς ἐν τῇ
 15 κλάσει τοῦ ἄρτου.

§ 167. Jesus appears in the midst of the Apostles, Thomas being absent.—Jerusalem.

Evening following the First Day of the Week.

MARK XVI. 14—18.

1 COR. XV. 5.

JOHN XX. 19—23.

14 Ὅτερον ἀνακειμένοις 5 —εἶτα τοῖς δώδεκα. 19 Οὗτος οὖν ὁπίσας τῇ
 15 αὐτοῖς τοῖς ἑνδεκα ἐφα- LUKE XXIV. 36—49. ἡμέρᾳ ἐκείνῃ, τῇ μιᾷ τῶν
 16 νερώθη· καὶ ὠνείδισε 36 Ταῦτα δὲ αὐτῶν λα- σαββάτων, καὶ τῶν θυ-
 17 τὴν ἀπιστίαν αὐτῶν καὶ λούντων αὐτὸς [ὁ Ἰη- ρῶν κεκληισμένων, ὅπου
 18 σκληροκαρδίαν, ὅτι τοῖς σοῦς] ἔστη ἐν μέσῳ αὐ- ἦσαν οἱ μαθηταὶ συνηγ-
 19 θεασαμένοις αὐτὸν ἐξη- τῶν καὶ λέγει αὐτοῖς· ἦσαν οἱ μαθηταὶ συνηγ-
 20 γερόμενον οὐκ ἐπίστευσαν. 37 εἰρήνῃ ὑμῖν. Πτοηθέν- ἦσαν οἱ μαθηταὶ συνηγ-
 21 τες δὲ καὶ ἔμφοβοι γενό- 38 μενοι ἐδόκουν πνεῦμα θεωρεῖν. Καὶ εἶπεν αὐ-
 22 τοῖς· τί τεταραγμένοι ἐστέ; καὶ διὰ τί διαλογισμοὶ 39 ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; Ἴδετε τὰς
 23 χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· 40 ὅτι πνεῦμα σὰρκα καὶ ὁστέα οὐκ ἔχει,
 24 καθὼς ἐμὲ θεωρεῖτε ἔχοντα. Καὶ τοῦτο 41 εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ
 25 τοὺς πόδας. Ἐτι δὲ ἀπιστούντων αὐ- 42 τῶν ἀπὸ τῆς χαρᾶς καὶ θαναμαζόντων, εἶπεν αὐτοῖς· ἔχετε τι βρώσιμον ἐνθάδε; Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος

JOHN XX.

LUKE XXIV.

43 ὁποῦ μέρους καὶ ἀπὸ μελισσίον κηρίον. Καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.
 44 Εἶπε δὲ αὐτοῖς· οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν σὺν ὑμῖν, ὅτι δεῖ
 πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφηταῖς καὶ
 45 ψαλμοῖς περὶ ἐμοῦ. Τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς.
 46 Καὶ εἶπεν αὐτοῖς· ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν καὶ
 47 ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ
 μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερου-
 48 σαλήμ. Ὑμεῖς δὲ ἐστέ

MARK XVI.

15 Καὶ εἶπεν αὐτοῖς· πο-
 ρευθέντες εἰς τὸν κόσμον
 ἅπαντα κηρύξατε τὸ εὐ-
 αγγέλιον πάσῃ τῇ κτίσει.
 16 Ὁ πιστεύσας καὶ βαπτι-
 σθεὶς σωθήσεται, ὁ δὲ
 ἀπιστήσας κατακριθή-
 17 σεται. Σημεῖα δὲ τοῖς

49 μάρτυρες τούτων. Καὶ
 ἰδοὺ, ἐγὼ ἀποστέλλω
 τὴν ἐπαγγελίαν τοῦ πα-
 τρός μου ἐφ' ὑμᾶς· ὑμεῖς
 δὲ καθίστατε ἐν τῇ πόλει
 Ἱερουσαλήμ, ἕως οὗ
 ἐνδύσησθε δύναμιν ἐξ
 ὕψους.

JOHN XX.

21 Εἶπεν οὖν αὐτοῖς ὁ Ἰη-
 σοῦς πάλιν· εἰρήνη ὑμῖν·
 καθὼς ἀπέστάλκε με
 ὁ πατήρ, καὶ γὰρ πέμπω
 ὑμᾶς.

πιστεύσασι ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι·
 18 γλώσσαις λαλήσουσι καιναῖς· ὅφεις ἀροῦσι· καὶ θανάσιμόν τι πίωσιν, οὐ μὴ
 αὐτοὺς βλάβῃ· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.

JOHN XX.

22 23 Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον. Ἄν τινων
 ἀφῇτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν τινων κρατῇτε, κεκράτηται.

§ 163. Jesus appears in the midst of the Apostles, Thomas being present.—Jerusalem.

Evening following the First Day of the Week next after the Resurrection.

JOHN XX. 24—29.

24 Ὁ θωμᾶς δὲ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν, ὅτε
 25 ἦλθεν ὁ Ἰησοῦς. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· ἐώρακαμεν τὸν κύριον.
 ὁ δὲ εἶπεν αὐτοῖς· ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ
 βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω τὴν χεῖρά μου εἰς τὴν
 26 πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ' ἡμέρας ὁκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταί
 αὐτοῦ καὶ θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ
 27 ἔστη εἰς τὸ μέσον καὶ εἶπεν· εἰρήνη ὑμῖν. Εἰτα λέγει τῷ θωμᾶ· φέρε τὸν δάκτυλόν
 σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευρὰν
 28 μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Ἀπεκρίθη θωμᾶς καὶ εἶπεν αὐτῷ·
 29 ὁ κύριός μου καὶ ὁ θεός μου. Λέγει αὐτῷ ὁ Ἰησοῦς· ὅτι ἐώρακάς με, πεπίστεν-
 κας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

§ 169. The Apostles go away into Galilee. Jesus shews himself to seven of them at the Sea of Tiberias.—*Galilee.*

MATTH. XXVIII. 16.

JOHN XXI. 1—24.

- 16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν.— 1 Μετὰ ταῦτα ἐφανερώσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριᾶδος· ἔφα-
2 νέρωσε δὲ οὕτως. Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς, ὁ λεγόμενος Δίδυμος, καὶ Ναθαναήλ, ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ
3 τῶν μαθητῶν αὐτοῦ δύο. Λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἀλιεῦν· λέγου-
4 σιν αὐτῷ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἔξῃλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον
5 Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταί, ὅτι Ἰησοῦς ἐστι. Λέγει
6 ὁ δὲ εἰπεν αὐτοῖς· βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὗρή-
7 σετε. ἔβαλον οὖν, καὶ οὐκ ἐκτό ἐλκῦσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.
8 Λέγει οὖν ὁ μαθητὴς ἐκεῖνος, ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· ὁ κύριός ἐστι.
9 Σίμων οὖν Πέτρος ἀκούσας, ὅτι ὁ κύριός ἐστι, τὸν ἐπερδύτην διεζώσατο, (ἦν γὰρ
10 γυμνός,) καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοι-
11 αρίῳ ἦλθον (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων)
12 σύροντες τὸ δίκτυον τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν
13 ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικειμένον καὶ ἄρτον. Λέγει αὐτοῖς ὁ Ἰησοῦς·
14 ἐνέγκατε ἀπὸ τῶν ὀψαρίων, ὧν ἐπιάσατε νῦν. Ἀνέβη Σίμων Πέτρος καὶ εἴλ-
15 κυσεν τὸ δίκτυον ἐπὶ τῆς γῆς μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν·
16 καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. Λέγει αὐτοῖς ὁ Ἰησοῦς· δεῦτε,
17 ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἑξετάσαι αὐτόν· σὺ τίς εἶ; εἰδότες,
18 ὅτι ὁ κύριός ἐστιν. Ἐρχεται οὖν ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν
19 αὐτοῖς καὶ τὸ ὀψάριον ὁμοίως. Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς
20 μαθηταῖς αὐτοῦ ἐγερθεὶς ἐκ νεκρῶν.
21 Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ, ἀγα-
22 πᾶς με πλεῖον τούτων; Λέγει αὐτῷ· ναί, κύριε, σὺ οἶδας, ὅτι φιλῶ σε. λέγει
23 αὐτῷ· βόσκει τὰ ἄρνια μου. Λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ, ἀγα-
24 πᾶς με; λέγει αὐτῷ· ναί, κύριε, σὺ οἶδας, ὅτι φιλῶ σε. λέγει αὐτῷ· ποιμαίνε
25 τὰ πρόβατά μου. Λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με; ἐλνπήθη ὁ
26 Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· φιλεῖς με; καὶ εἶπεν αὐτῷ· κύριε, σὺ πάντα
27 οἶδας· σὺ γινώσκεις, ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς· βόσκει τὰ πρόβατά μου.
28 Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐξώνυνες σεαυτὸν καὶ περιεπάτεις, ὅπου
29 ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει,
30 ὅπου οὐ θέλεις. Τοῦτο δὲ εἶπε σημαίνων, ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ
31 τοῦτο εἰπὼν λέγει αὐτῷ· ἀκολούθει μοι. Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν
32 μαθητήν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀρέπεσεν ἐν τῷ δείπνῳ ἐπὶ
33 τὸ στήθος αὐτοῦ καὶ εἶπε· κύριε, τίς ἐστιν ὁ παραδιδούς σε; τοῦτον ἰδὼν ὁ
34 Πέτρος λέγει τῷ Ἰησοῦ· κύριε, οὗτος δὲ τί; Λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν

JOHN XXI.

- 23 *Θέλω μένειν, ἕως ἔρχομαι, τί πρὸς σέ; σὺ ἀκολούθει μοι. Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει, ἀλλ'· ἐὰν αὐτὸν θέλω μένειν, ἕως ἔρχομαι, τί πρὸς σέ;*
- 24 *Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράψας ταῦτα, καὶ οἶδαμεν, ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ.*

§ 170. Jesus meets the Apostles and above five hundred Brethren on a Mountain in Galilee.

ΜΑΤΘ. XXVIII. 16—20.

1 COR. XV. 6.

- 16 *—εἰς τὸ ὄρος, οὗ ἐτάξατο αὐτοῖς ὁ*
- 17 *Ἰησοῦς. Καὶ ἰδόντες αὐτὸν προσ-*
- 18 *κύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. Καὶ*
- προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς*
- λέγων· ἐδόθη μοι πᾶσα ἐξουσία ἐν*
- 19 *οὐρανῷ καὶ ἐπὶ γῆς. Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζον-*
- τες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,*
- 20 *ἡ δίδασκοντες αὐτοὺς τηρεῖν πάντα, ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδού, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. [Ἀμήν.]*

§ 171. Our Lord is seen of James; then of all the Apostles.—*Jerusalem.*

1 COR. XV. 7.

- 7 *Ἐπειτα ὥφθη Ἰακώβῳ, εἴτα τοῖς ἀποστόλοις πᾶσιν.*

ACTS I. 3—8.

- 3 *Οἷς καὶ παρέστησεν ἐαντὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμη-*
- ρίοις, δι' ἡμερῶν τεσσαράκοντα ὁπιανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασι-*
- 4 *λείας τοῦ θεοῦ. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱερουσολύμων μὴ*
- 5 *χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου· ὅτι*
- Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ*
- 6 *μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἐπρωῶτων αὐτὸν λέγον-*
- τες· κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;*
- 7 *Εἶπε δὲ πρὸς αὐτούς· οὐκ ὑμῶν ἐστι γινῶναι χρόνους ἢ καιρούς, οὓς ὁ πατὴρ*
- 8 *ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. Ἀλλὰ λήψεσθε δύναμιν ἐπιελθόντος τοῦ ἁγίου πνεύμα-*
- τος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τῇ Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰου-*
- δαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.*

§ 172. The Ascension.—Bethany.

LUKE XXIV. 50—53.

- 50 Ἐξήγαγε δὲ αὐτοὺς ἕξω ἕως εἰς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐ-
MARK XVI. 19, 20. τοῦ εὐλόγησεν αὐτούς. ACTS I. 9—12.
- 19 Ὁ μὲν οὖν κύριος με- 51 Καὶ ἐγένετο ἐν τῷ εὐ- 9 Καὶ ταῦτα εἰπὼν βλε-
 τὰ τὸ λαλῆσαι αὐτοῖς λογεῖν αὐτὸν αὐτούς, πόντων αὐτῶν ἐπήρθη,
 ἀνελήφθη εἰς τὸν οὐρα- διέστη ἀπ' αὐτῶν καὶ καὶ νεφέλη ὑπέλαβεν
 νόν, καὶ ἐκάθισεν ἐκ ἀνεφέρετο εἰς τὸν οὐ- αὐτὸν ἀπὸ τῶν ὀφθαλ-
 δεξιῶν τοῦ θεοῦ. ρανόν. 10 μῶν αὐτῶν. Καὶ ὡς

οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο παρεστήκεισαν αὐτοῖς ἐν
 11 ἐσθῆτι λευκῇ, ὅι καὶ εἶπον· ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν
 οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀπ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύ-
 σεται, ὃν τρόπον ἐθεάσασθε αὐτὸν
 πορευόμενον εἰς τὸν οὐρανόν.

LUKE XXIV.

- 52 Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέ- 12 Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ
 στρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς ἀπὸ ὅρων τοῦ καλουμένου ἐλαιῶνος,
 53 μεγάλης· καὶ ἦσαν διαπαντός ἐν τῷ ὃ ἐστιν ἔγγυς Ἱερουσαλὴμ, σαββάτου
 ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν ἔχον ὁδόν.
 θεόν. [Ἀμήν.]

MARK XVI.

- 20 Ἐκεῖνοι δὲ ἐξεληθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τοῦ
 λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

§ 173. Conclusion of John's Gospel.

JOHN XX. 30—31. XXI. 25.

- 30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν
 31 αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται, ἵνα
 πιστεύσητε, ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες
 ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

JOHN XXI.

- 25 Ἔστι δὲ καὶ ἄλλα πολλά, ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ'
 ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. [Ἀμήν.]

NOTES

ON THE

HARMONY OF THE FOUR GOSPELS.

INTRODUCTION.

THE following Notes relate chiefly to questions which arise as to the mode and order of *harmonizing* the narratives of the four Evangelists; and touch only incidentally upon other topics.

The Gospels of Matthew, Mark, and Luke, along with many diversities, have nevertheless a striking affinity with each other in their general features of time and place. But, when compared with John's Gospel, there is seen to be a diversity no less striking between them and the latter, not only in respect to chronology, but likewise as to the part of the country where our Lord's discourses and mighty works mainly occurred. The three speak only of one Passover, that at which Jesus suffered; and from this it would follow, that our Lord's ministry continued at most only about six months. John expressly enumerates three Passovers, and more probably four, during Christ's ministry; which therefore must have had a duration of at least two and a half years, and more probably of three and a half. Again, Matthew, Mark, and Luke place the scene of Jesus' public ministrations chiefly in Galilee; whence he goes up to Jerusalem only just before his death. John, on the other hand, narrates the miracles and discourses of our Lord as occurring principally at Jerusalem, on various former occasions as well as at his last visit.

The first difference is at once set aside by the remark, that although the three Evangelists do expressly mention only one Passover, yet they do not any where, nor in any way, affirm, or even imply, that there were no more; while the testimony of John is express and definite. And further, the incident, narrated by all the three writers, of the disciples plucking ripe ears of grain as they went through the fields, necessarily presupposes the recent occurrence of a Passover during our Lord's ministry, different from the one at which he suffered; and this is further confirmed by Luke's mention of the *σάββατον δευτερόπρωτον* in the same connection. See Matth. 12, 1. Mark 2, 23. Luke 6, 1. See also Notes on §§ 25, 37.

This difference being thus satisfactorily explained, the existence of the second difference is of course accounted for. If John is right in enumerating several Passovers,

he is right in narrating what took place at Jerusalem on those occasions. But, more than this, we find in the other Evangelists several things in which they too seem to allude to earlier visits and labours of Jesus in the Holy City. So the language in which our Lord laments over Jerusalem, as having rejected his efforts, Matth. 23, 37. Luke 13, 34. So too the mention of Scribes and Pharisees from Jerusalem, who seek to catch him in his words, Matth. 4, 25. 15, 1; and, further, his intimate relations with the family of Lazarus, Luke 10, 38. 39; comp. John 11, 1. 2. See, generally, Neander's *Leben Jesu*, p. 384 sq. 3te Ausg.

For these reasons, I do not hesitate to follow, with most Commentators, the chronology of John's Gospel, and assign to our Lord's ministry four Passovers, or a duration of three and a half years. The second of these Passovers, which is less certain than the rest, and depends on the interpretation of John 5, 1, will be considered in its place; see Note on § 36.

The Gospels, and especially the first three, can in no sense be regarded as methodical annals. It is therefore difficult, and perhaps impossible, so to harmonize them, in respect to time, as in all cases to arrive at results which shall be entirely certain and satisfactory. There is often no definite note of time; and then we can proceed only upon conjecture, founded on a careful comparison of all the circumstances. In such cases, the decision must depend very much upon the judgment and taste of the Harmonist; and what to one person may appear probable and appropriate, may seem less so to another.

It is the aim of the present work, not so much to ascertain and fix the true and precise chronological order, (although this object is not neglected,) as to place side by side the different narratives of the same events, in an order which may be regarded as at least a probable one. In so doing I may hope to exhibit the legitimate uses of a Harmony, and accomplish a threefold purpose, viz. to make the Evangelists their own best interpreters; to show how wonderfully they are supplemental to each other in minute as well as important particulars; and in this way to bring out fully and clearly the fundamental characteristic of their testimony, **UNITY IN DIVERSITY**.

PART I.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

§§ 1—13.

§ 1. The short Preface of Mark, and the longer one of John, do not belong here, but in Part II. They both include a reference to the preaching of John the Baptist; but none at all to the infancy of Jesus.

§ 2. The vision of Zacharias is assumed by some as having occurred on the great day of Atonement, the tenth of the seventh month. But on that day the high-priest himself officiated, entering into the holy of holies; Lev. 16, 3. 29. 32—34. Zacharias was an ordinary priest of the class of Abia, one of the twenty-four classes instituted by

David for the service of the temple, which relieved each other in succession every Sabbath; see 1 Chr. 24, 3-19. 2 Chr. 8, 14. Joseph. Ant. 7. 14. 7. Their service included the daily burning of incense on the altar of incense in the first or outer sanctuary; and this was what Zacharias was now doing; Luke 1, 9. Ex. 30, 6-8. 1 Chr. 23, 13.—It follows, that no inference whatever can hence be drawn as to the year, or season of the year, when the vision took place. Nor is it said how long a time elapsed between the vision and Elizabeth's conception; the expression *μετὰ δὲ ταύτας τὰς ἡμέρας* in v. 24 being quite indefinite.

§ 3. The sixth month here refers back, not to the vision, but to the conception of Elizabeth; see v. 36.

§ 4. The conjecture of Reland is probably correct, viz. that *Ἰούδα* in v. 39 is a softened form for *Ἰούτα*, Heb. יְהוּדָה or יְהוּדָה, i. e. *Judah* or *Juttah*, a city of the priests in the mountains of Judah, south of Hebron; Josh. 15, 55. 21, 16. The place still exists under the same name. See Reland *Palest.* p. 870. *Bibl. Researches in Palest.* II. p. 628.

§ 6. Mary remained with Elizabeth about three months, or nearly until the full time of the latter; and then returned to Nazareth; Luke 1, 56. It was after this and after the birth of John, when Mary was now in her fourth or fifth month, and her pregnancy had become perceptible, that Joseph was minded to put her away.

§ 7. The precise year of our Lord's birth is uncertain. According to Matth. 2, 1-6, he was born during the lifetime of Herod the Great, and not long before his death. Herod died in the year of Rome (A. U.) 750, just before the Passover; see Jos. Ant. 17. 8. 1. ib. 17. 9. 3. This has been verified by calculating the eclipse of the moon, which happened just before his death; Jos. Ant. 17. 6. 4. Wurm in *Bengel's Archiv*, I. p. 26. Ideler *Handb. der Chronol.* II. p. 391 sq. If now we make an allowance of time for the purification, the visit of the Magi, the flight into Egypt, and the remaining there till Herod was dead,—for all which not less than six months can well be required,—it follows, that the birth of Christ cannot in any case be fixed later than the autumn of A. U. 749.

Another note of time occurs in Luke 3, 1. 2, where John the Baptist is said to have entered upon his ministry in the fifteenth year of Tiberius; and again in Luke 3, 23, where Jesus is said to have been "about thirty years of age" at his baptism. Now if both John and Jesus, as is quite probable, entered upon their ministry at the age of thirty, in accordance with the Levitical custom (Num. 4, 3. 35. 39. 43. 47), by reckoning back thirty years we may ascertain the year of John's birth, and of course also that of Jesus. Augustus died Aug. 29th, A. U. 767; and was succeeded by Tiberius, who had already been associated with him in the government for at least two years, and probably three. If now we reckon from the death of Augustus, the fifteenth year of Tiberius commenced Aug. 29th, A. U. 781; and going back thirty years, we find that John must have been born not earlier than August, A. U. 751, and our Lord of course not earlier than A. U. 752;—a result disagreeing with that obtained from Matthew by three years. If, on the other hand, we reckon from the time when Tiberius was admitted as co-regent

of the empire, which is shown to have been certainly as early as A. U. 765, and probably in A. U. 764; then the fifteenth year of Tiberius began in A. U. 778, and it follows that John may have been born in A. U. 748, and our Lord in A. U. 749. In this way the results obtained from Matthew and Luke are more nearly coincident.

A third note of time is derived from John 2, 20, "Forty and six years was this temple in building." Josephus says, in one place, that Herod began to build the temple in the eighteenth year of his reign; while in another he specifies the fifteenth year; Ant. 15. 11. 1. B. J. 1. 21. 1. He also assigns the length of Herod's reign at thirty-seven or thirty-four years; according as he reckons from his appointment by the Romans, or from the death of Antigonus; Ant. 17. 8. 1. B. J. 1. 33. 8. Herod was first declared king of Judea in A. U. 714; Jos. Ant. 14. 14. 4, 5. B. J. 1. 14. 4. comp. Ant. 14. 16. 4. Ideler *Handb. der Chron.* II. p. 390. Hence the eighteenth year of his reign, when Herod began to rebuild the temple, would coincide with A. U. 732; and our Lord's first Passover, in the forty-seventh year following, would fall in A. U. 779. If now our Lord at that time was thirty and a half years of age, as is probable, this would carry back the year of his birth to the autumn of A. U. 748.

Further, according to a tradition preserved by the Latin Fathers of the first five centuries, our Lord's death took place during the consulate of the two Gemini, C. Rubellius and C. Fufius, that is, in A. U. 782. So Tertullian, Lactantius, Augustine, etc. See Tertull. adv. Jud. § 8. Augustin. de Civ. Dei XVIII. 54. If now the duration of his ministry was three and a half years, then, as before, the year of his birth would be carried back to the autumn of A. U. 748.

Some modern writers, taking into account the abode in Egypt and also the *διετής* of Matth. 2, 16, have supposed that Jesus must have been from two to three years old at Herod's death; and hence they assume that he was born in A. U. 747. So Sancelmente *de vulgaris Æræ emendatione libb. IV*, Rom. 1793. fol. Münter *Stern der Weisen*, etc. The same year, A. U. 747, is also fixed upon as the date of Christ's birth, by those who regard the star in the east as having been the conjunction of the planets Jupiter and Saturn, which occurred in that year. So Keppler, Münter l. c. Ideler *Handb. der Chronol.* Berlin 1826.

From all these data it would appear, that while our Lord's birth cannot have taken place later than A. U. 749, it *may* nevertheless have occurred one or two years earlier.

The present Christian era, which was fixed by the abbot Dionysius Exiguus in the sixth century, assumes the year of Christ's birth as coincident with A. U. 754. It follows then from the preceding statements, that this our common era begins in any case more than four years too late; that is, from four to five years, at the least, after the actual birth of Christ. This era was first used in historical works by the Venerable Bede, early in the eighth century; and was not long after introduced in public transactions by the Frank kings Pepin and Charlemagne.

In respect to the time of the year when Jesus was born, there is still less certainty. John the Baptist would seem to have entered upon his ministry in the spring; perhaps when the multitudes were collected in Jerusalem at the Passover. The crowds which followed him imply that it was not winter. The baptism of Jesus in the Jordan, probably six months later, would then have occurred in autumn. It could not well have been

in the winter; nor does a winter seem to have intervened. If now we may assume, as is most probable, that John entered on his office when he had completed his thirtieth year; then the time of his birth was also the spring; and that of our Lord, six months later, was the autumn. Archbishop Newcome, quoting from Lardner, has the following remark: "Jesus was born, says Lardner, between the middle of August and the middle of November, A. U. 748 or 749. We will take the mean time, October 1." See Lardner's Works, Vol. I. p. 370, 372. Lond. 1835.—There is, on this point, no valid tradition. According to the earliest accounts, the sixth of January, or Epiphany, was celebrated by the oriental church, in the third and fourth centuries, as the festival of the birth and baptism of Jesus; Cassian. Collat. X. c. 2. In the occidental church, after the middle of the fourth century, the twenty-fifth of December (Christmas) began to be kept as the festival of Christ's nativity; this day having been fixed upon, partly at least, as being the then current winter solstice. Thus, as late as the time of Leo the Great, (ob. 461,) there were many in Rome, "quibus hæc dies solemnitatis nostræ non tam de nativitate Christi, quam de novi, ut dicunt, solis ortu, honorabilis videatur." Leon. Magn. Sermon. XXI. c. 6. Gieseler *Kirchengesch.* I. p. 575. The observance of this latter festival (Christmas) spread into the East; while that of the Epiphany, as the baptismal day, was adopted in the West.

See, generally, Lardner's Works, Vol. I. Book II. 3. p. 356 sq. Lond. 1835. Gieseler *Kirchengesch.* I. p. 62. p. 575. 3te Ausg. For the literature, see Hase *Leben Jesu*, §§ 34, 35. 2te Aufl.

§ 10. The visit of the Magi at Bethlehem naturally follows the presentation in the temple; since, after the jealousy of Herod had been once roused, this public presentation could not well have taken place. Joseph and Mary return from Jerusalem to Bethlehem, distant five English miles, where they had now been detained for nearly two months. Luke indeed does not allude to this return (2, 39); but neither does he mention the flight into Egypt.

§ 13. The genealogy in Luke is inverted, for the sake of more convenient comparison.

I. In the genealogy given by Matthew, considered by itself, some difficulties present themselves.

1. There is some diversity among commentators in making out the three divisions, each of fourteen generations, v. 17. It is, however, obvious, that the first division begins with Abraham and ends with David. But does the second begin with David, or with Solomon? Assuredly with the former; because, just as the first begins ἀπὸ Ἀβραάμ, so the second also is said to begin ἀπὸ Δαυὶδ. The first extends ἕως Δαυὶδ, and includes him; the second extends ἕως τῆς μετοικεσίας, i. e. to an epoch and not to a person; and therefore the persons who are mentioned as coëval with this epoch (ἐν τῇ μετοικεσίᾳ v. 11), are not reckoned before it. After the epoch the enumeration begins again with Jechoniah, and ends with Jesus. In this way the three divisions are made out thus:

1. Abraham.	1. David.	1. Jechoniah.
2. Isaac.	2. Solomon.	2. Salathiel.
3. Jacob.	3. Roboam.	3. Zorobabel.
4. Judah.	4. Abiah.	4. Abiud.
5. Phares.	5. Asa.	5. Eliakim.
6. Esrom.	6. Josaphat.	6. Azor.
7. Aram.	7. Joram.	7. Sadoc.
8. Aminadab.	8. Uzziah (Ozias).	8. Achim.
9. Naasson.	9. Jotham.	9. Eliud.
10. Salmon.	10. Ahaz.	10. Eleazar.
11. Boaz.	11. Hezekiah.	11. Matthan.
12. Obed.	12. Manasseh.	12. Jacob.
13. Jesse.	13. Amon.	13. Joseph.
14. David.	14. Josiah.	14. Jesus.

2. Another difficulty arises from the fact, that between Joram and Ozias, in v. 8, three names of Jewish kings are omitted, viz. Ahaziah, Joash, and Amaziah; see 2 K. 8, 25 and 2 Chr. 22, 1. 2 K. 11, 2. 21 and 2 Chr. 22, 11. 2 K. 12, 21. 14, 1 and 2 Chr. 24, 27. Further, between Josiah and Jechoniah in v. 11, the name of Jehoiakim is also omitted; 2 K. 23, 34. 2 Chr. 36, 4. comp. 1 Chr. 3, 15. 16. If these four names are to be reckoned, then the second division, instead of fourteen generations, will contain eighteen, in contradiction to v. 17. To avoid this difficulty, Newcome and some others have regarded v. 17 as a mere gloss, "a marginal note taken into the text." This indeed is in itself possible; yet all the external testimony of manuscripts and versions is in favour of the genuineness of that verse. It is better therefore to regard these names as having been customarily omitted in the current genealogical tables, from which Matthew copied. Such omissions of particular generations did sometimes actually occur, "propterea quod malæ essent et impiæ," according to R. Sal. Jarchi; see Jarchi on Gen. c. 11. c. 16. Surenhus. *Βιβλ. Καταλλ.* p. 97. Lightfoot Hor. Heb. in Matth. 1, 8. A striking example of an omission of this kind, apparently without any such reason, is found in Ezra 7, 1-5 compared with 1 Chr. 6, 3-15. This latter passage contains the lineal descent of the high-priests from Aaron to the captivity; while Ezra, in the place cited, in tracing back his own genealogy through the very same line of descent, omits at least six generations. The two accounts stand thus:

1 Chr. 6, 3-15.	Ezra 7, 1-5.	1 Chr. 6, 3-15.	Ezra 7, 1-5.
1. Aaron.	Aaron.	13. Azariah.	
2. Eleazar.	Eleazar.	14. Johanan.	
3. Phinehas.	Phinehas.	15. Azariah.	Azariah.
4. Abishua.	Abishua.	16. Amariah.	Amariah.
5. Bukki.	Bukki.	17. Ahitub.	Ahitub.
6. Uzzi.	Uzzi.	18. Zadok.	Zadok.
7. Zerachiah.	Zerachiah.	19. Shallum.	Shallum.
8. Meraioth.	Meraioth.	20. Hilkiyah.	Hilkiyah.
9. Amariah.		21. Azariah.	Azariah.
10. Ahitub.		22. Seraiah.	Seraiah.
11. Zadok.		23. Jehozadak.	
12. Ahimaaz.		24.	Ezra.

A similar omission is necessarily implied in the genealogy of David, as given Ruth 4, 20–22. 1 Chr. 2, 10–12. Matth. 1, 5. 6. Salmon was cotemporary with the capture of Jericho by Joshua, and married Rahab. But from that time until David, an interval of at least four hundred and fifty years (Acts 13, 20), there intervened, according to the list, only four generations, averaging of course more than one hundred years to each. But the highest average in point of fact is *three* generations to a century; and if reckoned by the eldest sons they are usually shorter, or three generations for every seventy-five or eighty years. See Sir I. Newton's Chronol. p. 53. Lond. 1728.

We may therefore rest in the necessary conclusion, that as our Lord's regular descent from David was always asserted, and was never denied even by the Jews; so Matthew, in tracing this admitted descent, appealed to genealogical tables, which were public and acknowledged in the family and tribe from which Christ sprang. He could not indeed do otherwise. How much stress was laid by the Jews upon lineage in general, and how much care and attention were bestowed upon such tables, is well known. See Lightfoot Hor. Heb. in Matth. 1, 1. Comp. Phil. 3, 4. 5.

II. Other questions of some difficulty present themselves, when we compare together the two genealogies.

1. Both tables at first view purport to give the lineage of our Lord through Joseph. But Joseph cannot have been the son by natural descent of both Joseph and Heli (Eli), Matth. 1, 16. Luke 3, 23. Only one of the tables therefore can give his true lineage by generation. This is done apparently in that of Matthew; because, beginning at Abraham, it proceeds by natural descent, as we know from history, until after the exile; and then continues on in the same mode of expression until Joseph. Here the phrase is changed; and it is no longer Joseph who "begat" Jesus, but Joseph "the husband of Mary, of whom was born Jesus who is called the Christ." See Augustine de Consensu Evangel. II. 5.

2. To whom then does the genealogy in Luke chiefly relate? If in any way to Joseph, as the language purports, then it must be because he in some way bore the legal relation of son to Heli, either by adoption or by marriage. If the former simply, it is difficult to comprehend, why, along with his true personal lineage as traced by Matthew up through the royal line of Jewish kings to David, there should be given also another subordinate genealogy, not personally his own, and running back through a different and inferior line to the same great ancestor. If, on the other hand, as is most probable, this relation to Heli came by marriage with his daughter, so that Joseph was truly his *son-in-law* (comp. Ruth 1, 8. 11. 12); then it follows, that the genealogy in Luke is in fact that of Mary the mother of Jesus. This being so, we can perceive a sufficient reason, why this genealogy should be thus given, viz. in order to show definitely, that Jesus was in the most full and perfect sense a descendant of David; not only by law in the royal line of kings through his reputed father, but also in fact by direct personal descent through his mother.

That Mary, like Joseph, was a descendant of David, is not indeed elsewhere expressly said in the New Testament. Yet a very strong presumption to that effect is to be drawn from the address of the angel in Luke 1, 32; as also from the language of Luke 2, 5, where Joseph, as one of the posterity of David, is said to have gone up to

Bethlehem, ἀπογράψασθαι σὺν Μαρίᾳ κ.τ.λ. to enrol himself with Mary his espoused wife. The ground and circumstances of Mary's enrolment must obviously have been the same as in the case of Joseph himself. Whether all this arose from her having been an only child and heiress, as some suppose, so that she was espoused to Joseph in accordance with Num. 36, 8, 9, it is not necessary here to inquire. See Michaelis *Mosaisches Recht*, Engl. "Commentaries on the Laws of Moses," Part II. § 78.

It is indeed objected, that it was not customary among the Jews to trace back descent through the female line, that is, on the mother's side. There are however examples to show that this was sometimes done; and in the case of Jesus, as we have seen, there was a sufficient reason for it. Thus in 1 Chr. 2, 22, Jair is enumerated among the posterity of Judah by regular descent. But the grandfather of Jair had married the daughter of Machir, one of the heads of Manasseh, 1 Chr. 2, 21, 7, 14; and therefore, in Num. 32, 40, 41, Jair is called the son (descendant) of Manasseh. In like manner, in Ezra 2, 61 and Neh. 7, 63, a certain family is spoken of as "the children of Barzillai;" because their ancestor "took a wife of the daughters of Barzillai the Gileadite, and was called after their name." See Surenhus. *Βιβλ. καταλλ.* p. 99.

3. A question is raised as to the identity, in the two genealogies, of the Salathiel and Zorobabel named as father and son, Matth. 1, 12. Luke 3, 27. The Zorobabel of Matthew is no doubt the chief, who led back the first band of captives from Babylon, and rebuilt the temple, Ezra c. 2-6. He is also called the son of Salathiel in Ezra 3, 2. Neh. 12, 1. Hagg. 1, 1, 2, 2, 23. Were then the Salathiel and Zorobabel of Luke the same persons? Those who assume this, must rest solely on the identity of the names; for there is no other possible evidence to prove, either that they were cotemporary, or that they were not different persons. On the other hand, there are one or two considerations, of some force, which go to show that they were probably not the same persons.

First, if Salathiel and Zorobabel are indeed the same in both genealogies, then Salathiel, who according to Matthew was the son of Jechoniah by natural descent, must have been called the son of Neri in Luke either from adoption or marriage. In that case, his connection with David through Nathan, as given by Luke, was not his own personal genealogy. It is difficult therefore to see, why Luke, after tracing back the descent of Jesus to Salathiel, should abandon the true personal lineage in the royal line of kings, and turn aside again to a merely collateral and humbler line. If the mother of Jesus was in fact descended from the Zorobabel and Salathiel of Matthew, she, like them, was descended also from David through the royal line. Why rob her of this dignity, and ascribe to her only a descent through an inferior lineage? See Spanheim *Dubia Evangel.* I. p. 108 sq.

Again, the mere identity of names under these circumstances, affords no proof; for nothing is more common even among cotemporaries. Thus we have two Ezras; one in Neh. 12, 1. 13. 33; from whom Ezra the scribe is expressly distinguished in v. 36. We have likewise two Nehemiahs; one who went up with Zorobabel, Ezra 2, 2; and the other the governor who went later to Jerusalem, Neh. 2, 9 sq. So too, as cotemporaries, Joram son of Ahab king of Israel, and Joram (Jehoram) son of Jehoshaphat king of Judah; 2 K. 8, 16. coll. v. 23. 24. Also, Joash king of Judah and Joash king of Israel;

2 K. 13, 9, 10. Further we find in succession among the descendants of Cain the following names: Enoch, Irad, Mehujael, Methusael, Lamech, Gen. 4, 17, 18; and later among the descendants of Seth these similar ones: Enoch, Methuselah, Lamech, Gen. 5, 21-25. See Spanheim l. c. p. 110 sq. Surenhus. l. c. p. 134.

Various artificial theories of inheritances and levirate marriages have at different times been proposed, in order to explain and harmonize the two genealogies. In respect to all these, it may suffice here to quote the words of Lightfoot: "*Nec opus est, nec ratio ulla, nec fundamentum omnino ullum, quo fingamus conjugia nescio quæ, et fratriationes nescio quas, ut tollatur scrupulus hoc in loco, ubi quidem non est scrupulus omnino ullus.*" Hor. Heb. in Luc. 3, 23.

PART II.

ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

§§ 14-20.

§ 14. For the time when John the Baptist entered upon his public ministry, see Note on § 7.—Matth. 3, 11 and the parallel passages, see in the next Note.

§ 15. For the time of our Lord's baptism, see Note on § 7.—We may here, once for all, make a remark upon the difference of the words as quoted in Matth. 3, 17 and the parallel passages. A like difference is seen in the four copies of the title on the cross, Matth. 27, 37. Mark 15, 26. Luke 23, 33. John 19, 19. And still more, in the solemn words of our Lord at the institution of the cup, Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 11, 25. Similar varieties of expression in the different reports of the same language are found in the following passages, as well as very many others; Matth. 3, 11. Mark 1, 7. Luke 3, 16. John 1, 27.—Matth. 9, 11. Mark 5, 16. Luke 5, 30.—Matth. 15, 27. Mark 7, 28.—Matth. 16, 6-9. Mark 8, 17-19.—Matth. 20, 33. Mark 10, 51. Luke 18, 41.—Matth. 21, 9. Mark 11, 9. Luke 19, 38.—Matth. 26, 39. Mark 14, 36. Luke 22, 42.—Matth. 28, 5, 6. Mark 16, 6. Luke 24, 5, 6.—All these examples go only to show, that where the Evangelists profess to record the expressions used by our Lord and others, they usually give them according to the *sense*, and not according to the *letter*. As Le Clerc expresses it: "*Apostoli magis sententiam, quam locutiones, exprimere volunt;*" Harm. p. 518.

§ 16. That the temptation of Jesus took place immediately after his baptism, appears from the *ἐνθὺς* of Mark 1, 12; and also from a comparison of John 1, 29. 35. 44.—According to Mark and Luke, Jesus was subjected to temptation during the forty days. Matthew and Luke specify three instances of temptation, but in a different order. One of these apparently must have occurred at the end of the forty days. The order of Matthew is perhaps the most natural of the two; though, as the accounts were probably derived from information given by our Lord himself, at various times, in his intercourse with his disciples, the true order may have been different from either.

§ 18. In v. 21 the Baptist declares that he was not Elias; meaning that he was not Elias risen from the dead. In Matth. 17, 12 Jesus says that "Elias is come already;" meaning that John had come "in the spirit and power of Elias;" Luke 1, 17.—In v. 33, John the Baptist says he knew not Jesus; though in Matth. 3, 14 (§ 15) he appears to have known who he was. That is to say; John must have been acquainted with the events of his own childhood and that of Jesus; he had now come preaching and baptizing as his forerunner, v. 31; but he knew not Jesus *personally* before he came to be baptized; at which time God had promised him a sign, by which he might know certainly that Jesus was the Messiah.

§ 20. The *third day* refers back to John 1, 44. The journey in returning to Galilee did not require more than two days; the distance being, in any position of Bethania or Bethabara, not over about fifty miles. Cana, now *Kāna el-Jelīl*, was situated about seven miles north of Nazareth, and about three miles N. by E. of Sepphoris; see Bibl. Res. in Palest. III. p. 204.

PART III.

OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

§§ 21—35.

§ 21. This our Lord's first passover is mentioned only by John; though the language of the other Evangelists implies, that he had been again in Judea; Matth. 4, 12. Mark 1, 14.—John connects with this first passover the cleansing of the temple and the casting out of the traders; while the other Evangelists describe a like transaction at his last passover, Matth. 21, 12 sq. Mark 11, 15 sq. Luke 19, 45 sq. The question is raised, whether these were different transactions; and whether there is not here a neglect of the order of time, either by John or in the other Gospels. As the language and the note of time in all the Evangelists in respect to both the instances, is entirely definite and specific, the answer may be said to depend upon a further question, viz. Whether our Lord would be likely to repeat a highly symbolic and important public act, after an interval of two or three years? That he was accustomed to repeat the substance of his discourses, or at least the more striking parts of them, at different times and before different persons, is sufficiently obvious. Compare Luke 11, 37–54 uttered in Galilee, with Matth. 23, 1–39 delivered at Jerusalem; likewise Matth. 5, 13 in the Sermon on the Mount, with Mark 9, 50 and Luke 14, 34, 35, spoken elsewhere; and also the different examples of the Lord's prayer, Matth. 6, 9–13. Luke 11, 2–4. Further, Matth. 5, 29, 30 compared with Mark 9, 43–47; and Matth. 6, 25–33, with Luke 12, 22–31. Such examples indeed may be multiplied almost indefinitely, as the pages of the Harmony every where show. Now if this is true in respect to the discourses of Christ, why might he not just as well have repeated, after a long interval and before different per-

sons, a public symbolical act, so significant in itself, and so expressive of his character and authority as the Messiah? The Jews, it seems, did not question his right to perform such an act, provided he was a true prophet. They only demanded some sign of his authority; John 2, 18. This Jesus gave, and had already given in his mighty works, wrought at the same passover, v. 23; works which drew from Nicodemus, a Pharisee and member of the Sanhedrim, the admission, that he was "a teacher come from God;" John 3, 2.

On the "three days" in John 2, 20, see Note on § 49.

§§ 23, 24. The order is here determined by comparing John 3, 24 with Matth. 4, 12. Mark 1, 14. Jesus goes out with his disciples from Jerusalem into the country of Judea; where he remains until after John was cast into prison. See the next Note.

§ 25. John 4, 35 contains a specification of time which is tolerably definite: "Say ye not, There are yet four months, and the harvest cometh?" According to Lev. 23, 5-7. 10. 11. 14. 15, and Jos. Antiq. 3. 10. 5, the first-fruits of the barley-harvest were presented on the second day of the paschal week; while the wheat-harvest was two or three weeks later; see Bibl. Res. in Palest. II. p. 99 sq. Hence this journey of our Lord must have been made in the latter part of November or in December, about eight months after the preceding passover. It follows, that the public ministry of John the Baptist had continued for at least a year and six months, before his imprisonment.

§ 28. The visit to Nazareth is inserted here on the testimony of Luke 4, 16 sq. which is supported by Matth. 4, 13. The visit mentioned in Matth. 13, 54 sq. Mark 6, 1 sq. was later, and took place after the raising of Jairus' daughter.—Our Lord's escape from the crowd, Luke 4, 30, does not seem necessarily to imply any thing directly supernatural; comp. John 8, 59. 10, 39.

§ 29. That the call of the four Apostles belongs here, in accordance with Mark's order, is obvious; since they were present with Jesus at the healing of the demoniac and of Peter's wife's mother, §§ 30, 31.—The three accounts all evidently relate to the same transaction. Luke relates more particularly the former part, including the putting off upon the lake in Simon's boat and also the miraculous draught; and passes lightly over the latter part. Matthew and Mark, on the other hand, narrate the former part only generally; but the latter part with more detail. In the one part, Luke introduces circumstances which the others omit; in the other part, Matthew and Mark mention facts which Luke has not noted. The remark of Spanheim is here just: "*Quae narratur a Luca, illa non negantur a Matthaeo, sed praetermittuntur tantum. Nihil vero frequentius, quam quaedam praetermitti ab his, suppleri ab aliis; ne vel scriptores sacri ex compacto scripsisse viderentur, vel lectores uni ex illis, reliquis spretis, haerent.*" Dubia Evang. Tom. III. Dub. 72. vii.

PART IV.

OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

§§ 36—66.

§ 36. On the phrase *ἐορτὴ τῶν Ἰουδαίων* John 5, 1, turns mainly the question as to the duration of our Lord's public ministry. John notes distinctly three Passovers; John 2, 13. 6, 4. 12, 1. If now this *ἐορτὴ* be another Passover, then our Lord's public labours continued during three and a half years; if not, then the time of his ministry must in all probability be reckoned one year less.

The only reasonable ground of doubt in this case, is the absence of the article before *ἐορτὴ*. Did the text read *ἡ ἐορτὴ τῶν Ἰουδαίων*, (as is actually the case in *Codd. C, E, L*, in several cursive Manuscripts, in *Ed. Complut.* and elsewhere,) then, as most admit, it would with sufficient definiteness denote the Passover; comp. Matth. 26, 5. Luke 2, 42. John 4, 45. 11, 56. al. Lücke and De Wette do indeed attempt to invalidate such a conclusion; but apparently without any good ground. At any rate, even as the text now stands, it *may* assuredly in itself just as well denote the great Jewish festival, as any other. The following considerations seem to show, that it does most probably thus stand for a Passover, viz. the *second* in our Lord's public ministry.

1. The word *ἐορτὴ* without the article is put definitely for the Passover, in the phrase *κατὰ ἐορτήν* Matth. 27, 15. Mark 15, 6. Luke 23, 17. Comp. John 18, 39.

2. In Hebrew a noun before a genitive is made definite by prefixing the article, not to the noun itself, but to the genitive; see Gesen. Heb. Gr. § 109. 1. Nordheim. Heb. Gr. II. p. 14. γ. This idiom is transferred by the LXX into Greek; e. g. Deut. 16, 13 *ἐορτήν τῶν σκηνῶν ποιήσεις σεαυτῷ*, Heb. *וְהָיָה חַג הַמִּצְוֹת*, i. e. *the festival of Tabernacles*. 2 K. 18, 15 *ἐν θησαυροῖς οἴκου τοῦ βασιλέως*, Heb. *בְּאֻצְרוֹת בֵּית הַמֶּלֶךְ*. So too in the New Testament; Matth. 12, 24 *ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων*, i. e. *the prince of demons*. Luke 2, 11 *ἐν πόλει Δαυὶδ* (the proper name being itself definite), i. e. not *a city of David*, but *the city*, as in English *David's city*, Heb. *בֵּית דָּוִד*. Acts 8, 5 *εἰς πόλιν τῆς Σαμαρείας*, i. e. *the city (metropolis) of Samaria*; see v. 14. Hence, in the passage before us, according to the analogous English idiom, we may render the phrase *ἐορτὴ τῶν Ἰουδαίων* by *the Jews' festival*; which marks it definitely as the Passover. Similar and illustrative is the phrase in John 6, 4: *ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἐορτὴ τῶν Ἰουδαίων*. See Hengstenberg's *Christol.* II. p. 565.

3. It is not probable, that John means here to imply that the festival was indefinite or uncertain. Such is not his usual manner. The Jewish festivals were to him the measures of time; and in every other instance they are definitely specified. So the Passover, John 2, 23. 12, 1; even when Jesus does not visit it, 6, 4; and also when it is expressed only by *ἡ ἐορτή*, 4, 45. 11, 56. 12, 12. 20. al. So too the festival of Tabernacles, *ἡ ἐορτὴ τῶν Ἰ. ἡ σκηνοπηγία* 7, 2; and of the Dedication, *τὰ ἐγκαίνια* 10, 22. This is all natural in him; for an indefinite festival could afford no note of time.

4. The plucking of the ears of grain by the disciples (§ 37 and Note), shows that a Passover had just been kept; which tallies accurately with this visit of our Lord to Jerusalem.

5. This *ἐορτή* could not have been the festival either of Pentecost or of Tabernacles next following our Lord's first Passover. He returned from Judea to Galilee not until eight months after that Passover, when both these festivals were already past; see Note on § 25.—That it might by possibility have been the Pentecost after a second Passover not mentioned, and before that in John 6, 4, cannot perhaps be fully disproved; but such a view has in itself no probability, and is apparently entertained by no one. At any rate, it also would give the same duration of three and a half years to our Lord's ministry.

6. Nor can we well understand here the festival of Purim, which occurred on the fourteenth and fifteenth of the month Adar or March, one month before the Passover; see Esth. 9, 21. 22. 26-28. Against this the following considerations present themselves: (a) The Jews did not go up to Jerusalem to celebrate the festival of Purim. The observance of it among that people throughout the world consisted solely in reading the Book of Esther in their synagogues on those days, and making them "days of feasting and joy and of sending portions [dishes] one to another and gifts to the poor;" Esth. 9, 22. Jos. Ant. 11. 6. 13. Reland Antiqq. Heb. IV. 9. But the "multitude" John 5, 13, seems to imply a concourse of strangers at one of the great festivals.—(b) It is very improbable, that Jesus would have gone up to Jerusalem at the Purim, to which the Jews did not go up, rather than at the Passover, which occurred only a month later. His being once present at the festival of Dedication (John 10, 22) is not a parallel case; since he appears not to have gone up for that purpose, but this festival occurred while he remained in or near Jerusalem after the festival of Tabernacles, John 7, 2 sq.—(c) The infirm man was healed on the Sabbath, John 5, 9; which Sabbath belonged to the festival, as the whole context shows, John 5, 1. 2. 10-13. But the Purim was never celebrated on a Sabbath; and, when it happened to fall on that day, was regularly deferred; see Reland l. c.

7. The main objection urged against taking this *ἐορτή* as a Passover, is the circumstance, that in such case, as our Lord did not go up to the Passover spoken of in John 6, 4, but only at the subsequent festival of Tabernacles in John 7, 2 sq. he would thus have absented himself from Jerusalem for a year and six months; a neglect, it is alleged, inconsistent with his character and with a due observance of the Jewish law. But a sufficient reason is assigned for this omission, viz. "because the Jews sought to kill him," John 7, 1. comp. 5, 18. It obviously had been our Lord's custom to visit the Holy City every year at the Passover; and because, for the reason assigned, he once let this occasion pass by, he therefore went up six months afterwards at the festival of Tabernacles. All this presents a view perfectly natural; and covers the whole ground. Nor have we any right to assume, as many do, that our Lord regularly went up to Jerusalem on other occasions, besides those specified in the New Testament.

In this instance, the most ancient view is that which interprets *ἐορτή* of a Passover. So Irenæus in the third century: "Et posthac iterum secunda vice adscendit [Jesus] in diem Paschæ in Hierusalem, quando paralyticum, qui juxta natatoriam jacebat

xxxviii annos curavit;" adv. Hær. 2. 39. The same view was adopted by Eusebius, Theodoret, and others; and in later times has been followed by Luther, Scaliger, Grotius, Lightfoot, Le Clerc, Lampe, Hengstenberg, etc. Cyril and Chrysostom held to a Pentecost, as also the Harmony ascribed to Tatian; and so, in modern times, Erasmus, Calvin, Beza, Bengel, etc. The festival of Purim was first suggested by Keppler (*Eclogæ Chronicæ* pp. 72, 129 sq. Francof. 1615); and at the present day this is the only view, aside from the Passover, that finds advocates. Those who hold it, as Hug, Neander, Olshausen, Tholuck, Meyer, (Lücke and De Wette leave the question undecided,) regard John 6, 4 as having reference to the second Passover during our Lord's ministry; which thus becomes limited to two and a half years.—See, generally, Hengstenberg's *Christol.* II. p. 561 sq. Neander's *Leben Jesu*, 3te Ausg. p. 434, Anm. Lücke *Comm. üb. Joh.* in loc. II. p. 1 sq.

§ 37. The circumstances here narrated show that a Passover had just been celebrated; see Note on § 25. The *σάββατον δευτερόπρωτον* was probably *the first Sabbath after the second day of the Passover* or of unleavened bread; that is, the first of the seven Sabbaths reckoned between that day and Pentecost; see the Lexicons, also Scaliger *Emendat. Tempp.* VI. 557. Our Lord would seem to have hastened away from Jerusalem; for which a reason is found in John 5, 16. 18.

§ 40. The appointment of the Twelve follows here according to Mark and Luke Matth. 10, 2-4 gives their names, as having been already appointed. Lebbeus, called also Thaddeus by Matthew and Mark, is the same as Jude the brother of James in Luke. The epithet *ὁ ζηλωτής*, *Zealot*, is the Greek translation of *ὁ κανανίτης* derived from Heb. כנני, Aram. כנני. See the Lexicons.

§ 41. The Sermon on the Mount follows here, in accordance with the order of Luke. The correctness of this order so far as it respects Matthew, depends on the question: Whether the discourse as reported by the two Evangelists is one and the same, and was delivered on the same occasion? This question is answered at the present day by interpreters, with great unanimity, in the affirmative; and mainly for the following reasons.

1. The choice of the Twelve by our Lord, as his ministers and witnesses, furnished an appropriate occasion for this public declaration respecting the spiritual nature of his kingdom, and the life and character required of those who would become his true followers. Luke expressly assigns this as the occasion; and although Matthew is silent here and elsewhere as to the selection of the Apostles, yet some passages of the discourse as reported by him, seem to presuppose their previous appointment as teachers; see Matth. 5, 13. 14. 7, 6.

2. The beginning and the end of both discourses, and the general course of thought in both, exhibit an entire accordance one with the other.

3. The historical circumstances which follow both discourses are the same, viz. the entrance into Capernaum and the healing of the Centurion's servant.

The main objection which has been felt and urged against the identity of the two discourses, is the fact, that Matthew's report contains much that is not found in Luke,

while, on the other hand, Luke adds a few things not found in Matthew, as vv. 24-26. 38-40. 45; and, further, his expressions are often modified and different, as in vv. 20. 29. 35. 36. 43. 44. 46. But this objection vanishes, if we look at the different objects which the two Evangelists had in view. Matthew was writing chiefly for Hebrew Christians; and it was therefore important for him to bring out, in full, the manner in which our Lord enforced the spiritual nature of his dispensation and doctrine, in opposition to the mere letter of the Jewish law and the teaching and practice of the Scribes and Pharisees. This he does particularly, and with many examples, in Matth. 5, 18-39. 6, 1-34. Luke, on the contrary, was writing mainly for Gentile Christians; and hence he omits the long passages of Matthew above referred to, and dwells only upon those topics which are of practical importance to all. In other respects, the discourses, as given by the two writers, do not differ more than is elsewhere often the case in different reports of the same discourse. Compare Matth. 24, 1-42 with Mark 13, 1-37 and Luke 21, 5-36; also Matth. 28, 5-8 with Mark 16, 6-8 and Luke 24, 5-8. See also Note on § 15.

Augustine, in order to avoid the like difficulty, supposed that our Lord first held the longer discourse in Matthew before his disciples on the top of the mountain; and afterwards descended and delivered the same in the briefer form of Luke to the multitudes below; *De consensu Evangelistarum*, II. 45. But this is unnecessary; and the order of circumstances would seem rather to have been the following: Our Lord retires to the mountain and chooses the Twelve; and with them descends to the multitudes on the level place or plain, where he heals many. (§ 40.) As they press upon him, he again ascends to a more elevated spot, where he can overlook the crowds and be heard by them; and here, seating himself with the Twelve around him, he addresses himself to his disciples in particular and to the multitudes in general. See Matth. 5, 1. 2. Luke 6, 20; also Matth. 7, 28. Luke 7, 1.

The mountain where these events took place, was doubtless some part of the high ground on the west of the Lake of Tiberias, not far from Capernaum. The Romish church has the tradition, that the singular hill called Tell Hattîn, or Kûrûn Hattîn, was the spot; and that hill is hence known to travellers as the Mount of Beatitudes. But this eminence is seven or eight miles distant from the probable site of Capernaum; which seems inconsistent with Matth. 8, 5. Luke 7, 1. And further, this tradition is current only among foreign Latin monks, and cannot be traced back, even among them, beyond the twelfth century; while the Greek church, which has been native upon the soil from the earliest centuries, knows nothing of it; and has indeed no tradition whatever connected with the Sermon on the Mount. See *Bibl. Researches in Palestine*, III. p. 240.

§ 42. In Matthew, the Centurion seems to come in person to Jesus; in Luke, he sends the elders of the Jews. This diversity is satisfactorily explained by the old law-maxim: *Qui facit per alium, facit per se*. Matthew narrates briefly; Luke gives the circumstances more fully. In like manner, in John 4, 1, Jesus is said to baptize, when he did it by his disciples. In John 19, 1, and elsewhere, Pilate is said to have scourged Jesus; certainly not with his own hands. In Mark 10, 35, James and John

come to Jesus with a certain request; in Matth. 20, 20, it is their mother who prefers the request. In 2 Sam. 24, 1, God moves David to number Israel; in 1 Chr. 21, 1, it is Satan who provokes him.

§ 44. Matthew places this narrative after the sending out of the Twelve, Matth. 11, 1. 2. This appears to be too late; for during their absence John was beheaded; see Mark 6, 30. Matth. 14, 13. The order of Luke is therefore retained. Our Lord was probably at or near Capernaum; comp. § 45.

§ 48. The order of Mark is here resumed, who places these transactions next after the appointment of the Twelve, omitting the Sermon on the Mount and other intervening matters. The narrative of Luke is obviously parallel; although given by him in a different place. See Introd. Note to Part VI. p. 199.

§ 49. The specification in Matth. 12, 40, that Jesus should be "three days and three nights" in the sepulchre, seems at first view not to harmonize with the accounts of his burial and resurrection. From these latter it appears, that he was laid in the tomb before sunset on the sixth day of the week or Friday, and rose again quite early on the first day of the week or Sunday; having lain in the grave not far from thirty-six hours. See §§ 159, 160, and Notes. This accords with the usual formula which our Lord employed in speaking of his resurrection, viz. that "he should rise on the *third day*;" Matth. 16, 21. 20, 19. Mark 9, 31. 10, 34. Luke 9, 22. 18, 33. etc. Equivalent to this is also the expression, "after *three days* I will rise again," Matth. 27, 63. Mark 8, 31. John 2, 19. etc. This latter idiom is found also in John 20, 26, where *eight days* is put for a week. So too in German, the expression: *nach drey Tagen*, "after three days," is always the same as: *am dritten Tage*, "on the third day," the day after to-morrow; and *acht Tage*, "eight days," is the more common phrase instead of *eine Woche*, "a week."

In the present instance, Matth. 12, 40, the apparent difficulty arises from the form of the expression "three days and three nights," which our Lord uses here, and here alone, because he is quoting from Jonah 2, 1. [1, 17.] The phrase is doubtless in itself equivalent to the Greek *νυχθήμερον*, a day and night of twenty-four hours. But the Hebrew form *שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת* *three days and three nights*, was likewise used generally and indefinitely for *three days* simply; as is obvious from 1 Sam. 30, 12. 13, and the circumstances there narrated. Such also is manifestly the case here.

§ 51. The order here connects back with Luke 11, 36, in § 49. Jesus receives the invitation of the Pharisee *ἐν δὲ τῷ λαλῆσαι*, while he was speaking. See Introd. Note to Part VI. p. 199.

§ 52. Luke c. 12 is directly connected with the preceding by the phrase *ἐν οἷς*, *mean-while*.

§ 53. The order is here fixed by v. 1.

§ 54. The order here depends on Matth. 13, 1; the intervening events in §§ 51-53 being supplied by Luke. The place may be Capernaum; but this is not certain.

§ 56. Mark here fixes the order of time, "the same day at evening." The incident of the Scribe and of another disciple, which Matthew gives definitely here, is related by Luke in a wholly different connection without any note of time. It is transferred hither, because it is of such a nature that it cannot well be supposed to have occurred twice. The conversation takes place, as our Lord was on his way from the house (Matth. 13, 36) to the boat.

§ 57. Origen says that a city *Γέργεσα* anciently stood on the eastern shore of the lake of Tiberias, Opp. IV. p. 140. Gadara was a larger city, whose district or jurisdiction apparently extended to the lake, and included Gergesa. In Matth. 8, 28, Griesbach and Knapp read *Γερασσηνῶν*, and Scholz *Γαδαρηνῶν*.

Mark and Luke speak of only one demoniac; Matthew of two. Here the maxim of Le Clerc holds true: *Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat*. Something peculiar in the circumstances or character of one of the persons, rendered him more prominent, and led the two former Evangelists to speak of him particularly. But their language does not *exclude* another.—A familiar example will illustrate the principle. In the year 1824, Lafayette visited the United States; and was every where welcomed with honours and pageants. Historians will describe these as a noble incident in his life. Other writers will relate the same visit as made, and the same honours as enjoyed, by *two* persons, viz. Lafayette and his son. Will there be any contradiction between these two classes of writers? Will not both record the truth? See *Bibliotheca Sacra*, 1845. No. I. p. 169.

§§ 58, 59. The *call* of Levi or Matthew is placed by the three Evangelists immediately after the healing of the paralytic in Capernaum; see §§ 34, 35. Very naturally too, they all three connect with his call an account of the *feast* which he afterwards made for Jesus; in order to bring together and present at once all that was personal to Matthew. But from Matth. 9, 18, it appears, that while our Lord was reclining and discoursing at that feast, Jairus comes to beseech him to visit his daughter lying at the point of death; and Jesus goes with him. Now this transaction, according to Mark and Luke, did not happen until immediately after the return from the eastern shore of the lake. Hence the narrative of the feast is also to be transferred to this place; and that too with the more certainty, because the Twelve appear to have also been present at it; see Matth. 9, 10. Mark 2, 15.

§§ 63, 64. While the Twelve are absent preaching in the name of Christ, Herod causes John the Baptist to be beheaded in the castle of Machaerus at the southern extremity of Perea, near the Dead Sea; Jos. Antiq. 18. 5. 2. In consequence of the preaching of the Apostles, Herod hears the fame of Jesus; is conscience-smitten; and declares him to be John, risen from the dead. The disciples of John come and tell Jesus; and the Twelve also return with the same intelligence; upon which Jesus retires to the northeastern coast of the lake, not far from the northern Bethsaida or Julias; see *Bibl. Res. in Palest.* III. p. 308. All these events seem to have taken place near together.

Matthew and Mark narrate the death of the Baptist in explanation of Herod's declaration. The account of his imprisonment is transferred to § 24.

According to John 6, 4, the Passover was now at hand, viz. the third during our Lord's ministry. John therefore had lain in prison not far from a year and six months; and was beheaded about three years after entering upon his public ministry. See Note on § 25.

§§ 65, 66. From the region of the northern Bethsaida or Julias, the disciples embark for Bethsaida of Galilee, Mark 6, 45; or for Capernaum according to John 6, 17. They land on the plain of Gennesareth, Matth. 14, 34. Mark 6, 53. The next day the multitudes follow in boats to Capernaum seeking for Jesus, and find him there; John 6, 24, 25, 59. It follows as a necessary conclusion, that Capernaum was on or near the plain of Gennesareth; most probably at its northeastern extremity. For the topography of this region, see *Bibl. Res. in Palest. III.* p. 288 sq. comp. p. 282 sq.

In John 7, 1, a reason is assigned why Jesus did not go up at this time to the Passover mentioned in John 6, 4. This was the third Passover during his ministry.

PART V.

FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.

§§ 67—82.

§ 67 sq. The order of events, as far as to § 79 inclusive, is in accordance with both Matthew and Mark; with whom Luke also coincides, so far as he touches upon the same transactions.

§ 68. Jesus retires from Galilee, first to the region of Tyre and Sidon, then to the Decapolis, and afterwards to the district of Cesarea Philippi. All these were districts not under the jurisdiction of Herod; whose domain included Galilee and Perea. Not improbably Jesus may have withdrawn from Galilee at this particular time, because the attention of Herod had been thus turned to him after the death of John the Baptist; and perhaps too on account of Herod's temporary presence in that province, by which his own personal danger would naturally be increased. See Note on §§ 63, 64.

§ 69. The Decapolis was on the S. and S. E. of the Lake of Tiberias. Our Lord in returning from Tyre and Sidon had probably passed through Galilee. The feeding of the four thousand obviously took place in the Decapolis; since Jesus immediately afterwards passes over the lake to Magdala on its western shore.

§ 72. The healing of the blind man at the northern Bethsaida, is related only by Mark. It took place on the way from the eastern shore of the lake toward Cesarea Philippi.

§ 74. The *μετὰ τρεῖς ἡμέρας* of Mark 8, 31, is equivalent to the *τῇ τρίτῃ ἡμέρᾳ* of Matth. 16, 21. Luke 9, 22. See Note on § 49.

§ 75. On Matth. 17, 12, see Note on § 18.

§ 80. The sending out of the Seventy obviously took place at or near Capernaum; see vv. 13. 15. It comes therefore here in its order, before our Lord leaves Galilee to go up to the festival of Tabernacles. The words *μετὰ ταῦτα*, in v. 1, refer to the general series of events narrated in the preceding chapter; not to v. 51 sq. in particular. The incident of the Scribe, which there follows (v. 57 sq.) was in fact much earlier; see in § 56 and Note.

According to Luke 10, 1, the Seventy were to go to every city and place, whither our Lord himself would come. To what part of the country, then, were they sent? Not throughout Galilee; for Jesus apparently never returned to that province; and besides, both himself and the Twelve had already preached in all the towns and villages. Not in Samaria; for he merely passes through that district without making any delay. Possibly into some parts of Judea, whither our Lord himself afterwards came; but more probably along the great valley of the Jordan and throughout the populous region of Perea, which our Lord traversed and where he taught, after the festival of Dedication, and as he for the last time went up to Jerusalem; see John 10, 40. Matth. 19, 1. Mark 10, 1. Luke 13, 22.—In accordance with this view, the return of the Seventy took place in Jerusalem or Judea, not long before the festival of Dedication (§ 89); immediately after which festival Jesus withdrew into Perea to follow up their labours, John 10, 40 sq. See Introd. Note to Part VI. p. 199.

Our Lord's instructions to the Seventy have a striking resemblance to those given to the Twelve; see in § 62.

§ 81. Our Lord evades the hypocritical urgency of his relatives; and afterwards goes up to the festival more privately; that is, with less of public notoriety and without being followed as usual by crowds. The journey mentioned in Luke 9, 51 was obviously his last journey from Galilee to Jerusalem; and v. 53 shows that he was passing on rapidly and without delay. In both these circumstances, Luke accords with John; and the two accounts are therefore properly arranged together. See more in Introd. Note to Part VI. p. 198.

§ 82. The healing of the ten lepers evidently connects itself with the same journey through Samaria; and is narrated by Luke out of its proper order. Compare the incident of the Scribe and another, Luke 9, 57 sq. and see Note on § 56.

PART VI.

THE FESTIVAL OF TABERNACLES, AND THE SUBSEQUENT TRANSACTIONS UNTIL
OUR LORD'S ARRIVAL AT BETHANY SIX DAYS BEFORE THE FOURTH PASSOVER.

§§ 83—111.

INTRODUCTORY NOTE.

IN this interval of time, from the festival of Tabernacles to our Lord's last arrival at Bethany, we encounter one of the most difficult portions of the whole Gospel Harmony.

According to John's narrative, Jesus, after leaving Galilee to go up to the festival of Tabernacles in October (John 7, 10), did not return again to Galilee; but spent the time intervening before the festival of Dedication in December, probably in Jerusalem, or, when in danger from the Jews, in the neighbouring villages of Judea; John 8, 59, Luke 10, 38 sq. Had Jesus actually returned to Galilee during this interval, it can hardly be supposed that John, who had hitherto so carefully noted our Lord's return thither after each visit to Jerusalem, would have failed to give some hint of it in this case also, either after c. 8, 59, or after c. 10, 21. But neither John, nor the other Evangelists, afford any such hint.—Immediately after the festival of Dedication, Jesus withdrew from the machinations of the Jews beyond Jordan; whence he was recalled to Bethany by the decease of Lazarus; John 10, 40, 11, 7. He then once more retired to Ephraim; and is found again at Bethany six days before the Passover; John 11, 54, 12, 1.

Matthew and Mark contain no allusion at all to the festival of Tabernacles; nor do we find any express mention of it in Luke. Yet Luke 9, 51 is most naturally referred to our Lord's journey at that time; and it implies also that this was his final departure from Galilee; see Note on § 81. Luke and John are therefore here parallel. The circumstances of danger, which had induced Jesus during the summer to retire from Galilee in various directions (see Note on § 68), as well as the approach of the time when "he should be received up," are reasons of sufficient weight to account for his having transferred, at this time, the scene of his ministry and labours from the north to Jerusalem and Judea, including excursions to the country on and beyond the Jordan.

In regard to the transactions during the whole interval of time comprised in this Part, Matthew and Mark are silent; except where they relate that our Lord, after his departure from Galilee, approached Jerusalem for the last time through Perea and by way of Jericho, where he was followed by multitudes; Matth. 19, 1, 2. 20, 29. Mark 10, 1, 46. With the transactions recorded by these two Evangelists during this last approach, Luke also has some things parallel; Luke 18, 15—43. The arrival at Bethany is common to the three; and in this they all accord with John; Matth. 21, 1. Mark 11, 1. Luke 19, 29. John 12, 1, 12 sq.

There exists consequently no difficulty in harmonizing Matthew and Mark, and so much of Luke as is parallel to them (18, 15 sq.) with John. But in Luke, from c. 9, 51,

where Jesus leaves Galilee, to c. 18, 14, where the record again becomes parallel with Matthew and Mark, there is a large body of matter peculiar for the most part to Luke, and relating *prima facie* to the time subsequent to our Lord's departure from Galilee. How is this portion of Luke's Gospel to be arranged and distributed, in order to harmonize with the narrative of John? The difficulty of course does not exist in the case of those Harmonists, who, like Calvin, Griesbach, and others, attempt to bring together only the first three Evangelists.

Those Harmonists who have likewise included John's Gospel, have hitherto generally, and perhaps universally, *assumed* a return of our Lord to Galilee after the festival of Tabernacles; and this avowedly in order to provide a place for this portion of Luke's Gospel. But the manner in which it has been arranged, after all, is exceedingly various. Some, as Le Clerc, insert nearly the whole during this supposed journey; Harm. Evang. p. 264 sq. Others, as Lightfoot, assign to this journey only what precedes Luke 13, 23; and refer the remainder to our Lord's sojourn beyond Jordan, John 10, 40; see Chron. Temp. N. T. Opp. II. p. 37, 39. In like manner Schleiermacher, Neander, Olshausen, and others, assume a return to Galilee before the festival of Dedication; but differ greatly in their distribution of this part of Luke. See Schleierm. *Schriften des Luk.* p. 161 sq. Neand. *Leben Jesu*, p. 538. 3te Ausg. Olshaus. Comm. I. p. 571 sq. 3te Ausg.

If now we examine more closely the portion of Luke in question (9, 51—18, 14), we perceive, that although an order of time is discoverable in certain parts, yet as a whole it is wanting in exact chronological arrangement. This indeed is admitted, at the present day, by all Harmonists and Commentators. It would seem almost, as if, in this portion peculiar to Luke, that Evangelist, after recording many of the earlier transactions of Jesus in Galilee, in accordance with Matthew and Mark, had here, upon our Lord's final departure from that province, brought together this new and various matter of his own, relating partly to our Lord's previous ministry in Galilee, partly to this journey, and still more to his subsequent proceedings, until the narrative (in c. 18, 15) again becomes parallel to the accounts of Matthew and Mark. Such, for example, is the incident of the Scribe and of another in Luke 9, 52 sq.—an occurrence of such a nature that we cannot well suppose it to have happened twice, and which Matthew narrates at Capernaum, on the occasion of our Lord's first excursion across the lake; see § 56. The sending forth also the Seventy evidently took place at or near Capernaum, c. 10, 1 sq. see § 80 and Note. The transactions narrated in c. 10, 17—11, 13, have marks of chronological connection; and the scene of them is obviously Jerusalem or its vicinity; see § 86-89 and Notes. The healing of a demoniac and the consequent blasphemy of the Scribes and Pharisees in Luke 11, 14. 15. 17 sq. is parallel with the same events in Matthew and Mark, which these two Evangelists describe as having occurred in Galilee; see § 48 and Note. With this passage again Luke 11, 37-54 is immediately connected by the words *ἐν δὲ τῷ λαλῆσαι*, see § 51 and Note. The transition to the next chapter (c. 12) is made by the phrase *ἐν οἷς*, marking proximity of time; § 52 and Note. And, further, the words *παρῆσαν δὲ τινες* Luke 13, 1, show that the conversation there given (vv. 1-9) immediately followed.—The remainder of this portion of Luke, c. 13, 10—18, 14 (with the exception of c. 17, 11-19, which obviously connects itself with the journey

in c. 9, 51), contains absolutely no definite notation of time or place; nor any thing indeed, to show, that the events happened in the order recorded, or that they did not take place at different times and in different parts of the country. The only passage to which this remark does not perhaps fully apply, is c. 13, 22-35.

For these reasons, like Newcome, I have distributed Luke 9, 51-10, 16, and 11, 14-13, 9, (as also 17, 11-19,) in Parts IV, V, as already specified, among the transactions of our Lord's ministry in Galilee, between his second Passover and his journey to the festival of Tabernacles. The remainder of this whole portion of Luke, viz. c. 10, 17-11, 13, and 13, 10-17, 10, as also 17, 20-18, 14, remains to be disposed of in the present Part.

With many leading modern Commentators, I prefer here to follow the narrative of John, and infer that our Lord did not again return to Galilee after the festival of Tabernacles. So Lücke, Tholuck, Hengstenberg, De Wette, Meyer, and others; see their Commentaries on John i. c. also Hengstenb. Christol. II. p. 567. On this principle, therefore, the present Harmony is constructed. Hence, Luke 10, 17-11, 13 is inserted between the festival of Tabernacles and that of Dedication; see the particulars in the Notes on §§ 86-89.

More difficult is it to assign the proper place for Luke 13, 10-17, 10; the transactions recorded in which all cluster around or follow c. 13, 22, where Jesus is represented as travelling leisurely through the cities and villages towards Jerusalem. Now this journey cannot have been the same with that in Luke 9, 51 and John 7, 10; because there Jesus went up privately, while here he is accompanied by multitudes, Luke 14, 25. Nor can it have been a later journey *from Galilee*; for that in Luke 9, 51 was the final one. Nor indeed were the Jews accustomed to go up from the country to Jerusalem at the festival of Dedication; see Note on § 91. Lightfoot *Hor. Heb. in Joh.* 10, 22. Besides, Luke 13, 22 stands in connection with the warning received by our Lord against Herod, vv. 31-33; which under the attendant circumstances cannot well be regarded as having been given in Galilee; much less in Jerusalem, as Lightfoot supposes; *Chron. Temp. N. T. Opp.* II. p. 39. But Herod was lord also of Perea; and in that province he had imprisoned and put to death John the Baptist; *Joseph. Ant.* 18. 5. 2. It would therefore be natural, that our Lord, who had been less known in that region, and who now appeared there, followed by multitudes, should receive warning of the danger he was thus incurring. Hence, I have ventured to assign this part of Luke (13, 10-17, 10) to that period of our Lord's life and ministry, which was passed in Perea after the festival of Dedication.

Our Lord first withdrew soon after that festival from the plots of the Jews into Perea. "He went away again beyond Jordan, into the place where John at first baptized; and there he abode. And many resorted unto him" and believed; John 10, 40-42. How long Jesus remained in that region before he was recalled by the death of Lazarus, can be only matter of conjecture. In that interval Lightfoot places all this part of Luke after c. 13, 22; see *Opp.* II. p. 39. In this I am unable to accord with that profound scholar; because the language of John does not necessarily imply that our Lord at this time made any journey or circuit in Perea itself. At least it could not then and there be said of him in any sense, that "he went through their cities and villages, teaching, and journeying towards Jerusalem," Luke 13, 22; for he had just departed from Jerusa-

lem, and was recalled to Bethany by a special message from the sisters of Lazarus, John 11, 3. 7. All this would seem to imply rather, that Jesus remained during this excursion, at least mainly, in the district "where John had baptized;" so that Martha and Mary knew at once where to send for him. It follows also as a natural inference, that this first sojourn beyond Jordan could not well have been a long one, nor probably have occupied more than a few weeks out of the four months intervening between the festival of Dedication and the Passover.

After the raising of Lazarus, Jesus again retired from the machinations of the Jews to "a country near to the wilderness, into a city called Ephraim, and there continued with his disciples;" John 11, 54. The Evangelist John records nothing more of his movements, until he again appears in Bethany six days before the Passover; John 12; 1. But the expression used by John as to his sojourn at Ephraim, (*καὶ ἐκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ*, *there he passed the time*,) does not preclude the idea of excursions from that place, nor of a circuitous route on his return to Bethany and Jerusalem at the Passover. Now Matthew, Mark, and Luke, affirm expressly, that on this return Jesus went up to Bethany from Jericho; and the two former narrate, as expressly, that in thus reaching Jericho he had come "into the coasts of Judea by the farther side of Jordan," where great multitudes followed him, and he healed them and taught them, as he was wont; Matth. 19, 1. 2. Mark 10, 1. With all this the language of Luke 13, 22 accords perfectly: "And he went through the cities and villages, teaching, and journeying towards Jerusalem;" as does also the mention of the multitudes in Luke 14, 25. With this too accords Luke 13, 31-35, including the warning against Herod and our Lord's reply; as also the touching lamentation over Jerusalem, where Jesus was so soon to perish. With this accords, further, the fact, that the narrative of Luke subsequent to the portion in question, viz. Luke 18, 15 sq. is parallel with that of Matthew and Mark during this same journey; see §§ 105-109.

After long consideration, therefore, I do not hesitate to refer Luke 13, 22, with the transactions and discourses of which it forms the nucleus, mainly to a journey of our Lord through the populous region of Perea, on his return to Bethany after sojourning in Ephraim. There *may* also have been excursions from that city to the neighbouring villages of Judea, or even to the Jordan valley. This city Ephraim I hold to be probably identical with Ephron and Ophrah of the Old Testament; and therefore apparently represented by the modern Taiyibeh, situated nearly twenty Roman miles N. N. E. of Jerusalem, and five or six Roman miles N. E. of Bethel, on the borders of the desert which stretches along on the west of the Dead Sea and the valley of Jordan; see Note on § 93. It occupies a lofty site; and from it one overlooks the adjacent desert, the Jordan with its great valley, and the mountains of Perea beyond, with the Saracenic castle er-Rübüd, near 'Ajlân, in the northern part of Perea, bearing about N. E. Even at the present day the hardy and industrious mountaineers of this place have much intercourse with the valley, and till the rich fields and reap the harvests of Jericho; see Bibl. Res. in Palest. II. p. 121. p. 276. It was therefore quite natural and easy for our Lord, from this point to cross the valley and the Jordan, and then turn his course towards Jericho and Jerusalem; while at the same time he exercised his ministry among the cities and villages along the valley and in the eastern region. Thither, indeed, he

not improbably had sent before him the Seventy disciples (see Note on § 80); and some parts of the same district he himself had already visited.

I have therefore inserted the whole of Luke 13, 11—17, 10, perhaps for the first time, after the mention of our Lord's sojourn at Ephraim; as belonging naturally to that period and to this return-journey through Perea. And then it only remained to let Luke 17, 20—18, 14 follow directly afterwards; because there is no mark nor authority for placing it any where else; and because too it immediately precedes, and thus connects with, that portion of Luke which is subsequently parallel to Matthew and Mark. Not that I would by any means assert, that all the events and the discourses of our Lord here given, are recorded by Luke in their exact chronological order; for this portion of his Gospel presents very much the appearance of a collection of discourses and transactions in themselves disconnected. Yet, as there are no marks nor evidence, internal or external, by which to arrange them differently, it seems hardly advisable, on mere conjecture, to abandon the order in which they have been left to us by Luke himself.

If it be objected, that this arrangement crowds too many incidents and discourses into this journey through Perea, the reply is not difficult. Matthew and Mark confine their previous narratives chiefly to Galilee; and give comparatively little of what took place later in Perea. Luke, besides recounting the like events in Galilee, has a large amount of matter peculiar to himself, without any definite notation of time and place; and it is therefore not unnatural to suppose, that an important portion of it may relate to this last journey. Again, there is room for allowing to this journey in Perea an interval of time, amply sufficient for all these transactions, and indeed many more. If we assume, that our Lord's first sojourn beyond Jordan, his return to Bethany, and the subsequent departure to Ephraim, occupied even two months, (which is a large allowance,) there still remained nearly two months before the Passover, in which to make excursions from Ephraim, and also traverse leisurely the distance through Perea to Bethany, requiring in itself, at the utmost, not more than five days of travel. If now we compare the transactions thus spread out over these two months (or not improbably over a longer interval,) with those recorded during the following six days next before the Passover (see Part VII), we shall hardly be very strongly impressed with the idea, that too much in proportion is thus allotted to this journey.

§ 83. Jesus had now been absent from Jerusalem a year and six months, since his second Passover.

§§ 86, 87. Our Lord had left the temple, and apparently the city; John 8, 59. The healing of the blind man occurred later; see Note on § 90. While thus absent from the city, and yet in its vicinity, Jesus visits Bethany and is received by Martha and Mary. That visit is placed by Luke in immediate connection with the incident of the lawyer and the parable of the Good Samaritan; which therefore are inserted here. The scene of that parable also implies, that it was spoken in the vicinity of Jerusalem and Bethany.

§ 88. Jesus repeats on this occasion the same model-form of prayer taught in the Sermon on the Mount, § 41. Luke's order is here retained; as there is no evidence by which to assign any other.

§ 89. Luke relates the return of the Seventy in immediate connection with their appointment (Luke 10, 1-16), evidently by anticipation. Their appointment appears to have been one of our Lord's last acts in Galilee; and they went forth, probably into Perea and elsewhere, while he proceeded to Jerusalem; see Note on § 80. Their return to him at or near Jerusalem, is therefore here placed as late as may be, before the festival of Dedication.

§ 90. With the healing of the blind man the discourse in John 10, 1 sq. stands in immediate connection; see c. 9, 40. And in the words of our Lord, John 10, 26, spoken at the festival of Dedication, there is a direct allusion to the figurative representation of the shepherd and his sheep in the same discourse. This implies that the same audience was then present, at least in part; and consequently, that the discourse in question had been delivered not long before. For these reasons the healing of the blind man would seem also to have taken place near the beginning of the festival of Dedication, or at least not long before.

§ 91. The festival of Dedication, τὰ ἐγκαίνια, was instituted by Judas Maccabeus to commemorate the purification of the temple and the *renewal* of the temple-worship, after the three years' profanation by Antiochus Epiphanes. It was held during eight days, commencing on the 25th day of the month Kislev, Heb. כִּסְלֵי, which began with the new moon of December. See 1 Macc. 4, 52-59. 2 Macc. 10, 5-8. Josephus calls it φῶτα, i. e. festival of lights or lanterns, and speaks of it as a season of rejoicing; Antiq. 12. 7. 6, 7. It was celebrated by the Jews, not at Jerusalem alone, like the great festivals of the law; but at home, throughout the whole country, by the festive illumination of their dwellings; see Lightfoot Hor. Heb. in Joh. 10, 22.—According to John's narrative, Jesus was now at Jerusalem, not because the Jews were accustomed to go up thither at this festival, but because he had remained in the vicinity since the festival of Tabernacles; see Introd. Note to Part VI. p. 200.

The place "where John at first baptized" (10, 40) was Bethany beyond Jordan, or Bethabara in the *Textus receptus*; see John 1, 28. Nothing more is known as to its situation. On our Lord's sojourn here, and also the probable length of it, see Introd. Note to Part VI. pp. 200, 202.

§ 93. As the Sanhedrim had now determined, in accordance with the counsel of Caiaphas, that Jesus should be put to death, he therefore withdraws from Jerusalem to a city called Ephraim "near to the wilderness;" John 11, 54. This place has never yet been identified with any modern site. The following comparisons and combinations may perhaps throw some light upon it.

This city Ephraim (Ἐφφαίμ, Ἐφφῆμ) is doubtless the same with the Ephraim or Ephron of 2 Chr. 13, 19, Heb. עֲפְרַיִם in Keri, עֲפְרַיִם in Chethib, Sept. Ἐφφών, which place Abijah king of Judah, after his great battle with Jeroboam, took from the latter along with Bethel and Jeshanah. It was therefore a strong place, and lay not far remote from Bethel. So too Josephus relates, that Vespasian marched from Cesarea to the hill-country, subdued the toparchies of Gophna and Acraba with the small cities (πολιχνια) Bethel and Ephraim (Ἐφφαίμ), and then proceeded to Jerusalem; Jos. B. J. 4. 9. 9.

The same is also doubtless the *Ephron* (*Εφρών*) of Eusebius and Jerome; which the former places at eight, and the latter (correcting Eusebius) at nearly *twenty* Roman miles, north of Jerusalem; see Onomast. art. *Ephron*.

Bethel, according to Eusebius and Jerome, was twelve Roman miles from Jerusalem towards the north; and its remains exist there at the present day; Onomast. art. *Bethel*. Bibl. Res. in Palest. II. p. 127. Ephraim or Ephron, then, being in the *twentieth* mile from Jerusalem, was seven miles beyond Bethel. But Ephraim, according to John 11, 54, was "near to the wilderness" or desert; and the only desert in that region is on the east of Bethel, viz. the desert of Judea lying on the west of the Dead Sea and the valley of the Jordan, and extending northwards at least as far as to the parallel of Shiloh, if not farther. Ephraim was also a place of strength, like Bethel. All these combinations point definitely and distinctly to the lofty site of the modern et-Taiyibeh, situated two hours northeast of Bethel and six hours and twenty minutes north-north-east of Jerusalem, (reckoning three Roman miles to the hour,) adjacent to and overlooking the broad tract of desert country lying between it and the valley of the Jordan; a position so remarkable and commanding, that we cannot suppose it to have been left unoccupied in ancient times; see Bibl. Res. in Palest. II. p. 121-124. This then was the Ephraim or Ephron of both the Old and New Testaments.

There was another similar name in the Old Testament, viz. *Ophrah* in Benjamin, Heb. *עֶפְרָה*, Sept. *Ἐφφαθά*, Josh. 18, 23. 1 Sam. 13, 17. This was apparently the *Aphra* (*Αφρά*) of Eusebius and Jerome, situated *five* Roman miles east of Bethel; Onomast. art. *Aphra*. The question suggests itself, whether perhaps Ophrah and Ephron (*עֶפְרָה*, *עֶפְרוֹן*) were any thing more than different forms of the same name belonging to one and the same place? This would seem not improbable; since both forms have the same general signification, *fawn*, *fawn-like*, from the noun *עֶפֶר* *a fawn*; the one being simply the feminine form of the noun, and the other taking the very common termination *וֹן*. The same idea is favoured, too, by the like analogy in the Hebrew forms for *Shiloh*, viz. *שִׁילָה* and *שִׁילוֹן*; this latter being found in the gentile noun *שִׁילוֹנִי* *Shilonite*, and in the Greek *Σιλοῦν* of Josephus; see Gesen. Heb. Lex. art. *שִׁילָה* no. 2. So likewise in the forms *גִּלָּה* *Giloh* and *גִּלְוִנִי* *Gilonite*; compare also *חֶצְרוֹר* *Hazor* and *חֶצְרוֹן* *Hezron*, Josh. 15, 25. Further, the great laxness and variety of manner with which Hebrew names are written in Greek, leaves ample room for supposing such an identity. Thus another *Ophrah* (*עֶפְרָה*) in Manasseh is written in the Sept. *Ἐφφαθά*, Judg. 6, 11. 8, 27. 32. 9, 5; and by Josephus *Ἐφρών*, Antiq. 5. 6. 5. Lastly, the position assigned to Ophrah by Jerome, viz. five Roman miles east of Bethel, is from the nature of the country applicable only to the same Taiyibeh above described.

The coincidence of all these circumstances leaves little room for doubt, that Ophrah and Ephron of the Old Testament and Ephraim of the New were all identical, and are all represented by the modern Taiyibeh. This then was the place to which our Lord withdrew.

For our Lord's sojourn in Ephraim, and his return thence through Perea to Bethany, see Introd. Note to Part VI. p. 201 sq.

§ 94. Matthew and Mark, having omitted all mention of our Lord's presence and teaching in Jerusalem at the festivals of Tabernacles and of Dedication, as likewise of the raising of Lazarus and other events, now resume their narrative by relating, that after Jesus had left Galilee he approached Jerusalem, as the Passover drew nigh, by passing through the country beyond Jordan. The *πέραν τοῦ Ἰορδάνου* of Matthew is explained by the *διὰ τοῦ πέραν τοῦ Ἰορδάνου* of Mark; comp. Sept. ed. Breiting. in Josh. 1, 14, 15, where we have *ἔδωκε Μωϋσῆς πέραν τοῦ Ἰορδάνου*, and *ἔδωκε Μωϋσῆς ἐν τῷ πέραν τοῦ Ἰορδάνου*. Both Evangelists speak of the great multitudes that followed Jesus.

Luke 13, 10-21 is inserted here, because it immediately precedes, and is thus connected with, the notice of our Lord's journeying towards Jerusalem in Luke 13, 22; see § 95 and Note.

§ 95. For the reasons why Luke 13, 22 is arranged in this connection, see Introd. Note to Part VI. pp. 200, 201. For the appropriateness of this arrangement, so far as it respects vv. 31-35, see the same Note, p. 200.

The lamentation over Jerusalem in v. 34 arises naturally from the mention of that city in v. 33. In Matth. 23, 37 sq. the same lamentation is repeated in connection with our Lord's denunciation of the Scribes and Pharisees in Jerusalem. Luke's phrase *οὐ μὴ με ἴδῃτε κ. τ. λ.* is explained by the *οὐ μὴ με ἴδῃτε ἀπ᾿ ἄρτι κ. τ. λ.* of Matthew, implying that he was now about to withdraw from the world, and that Jerusalem, which then rejected him, would not again behold him and enjoy the privilege of his presence, until compelled by his glorious manifestation to acknowledge him as the true Messiah.

§ 96-103. These sections are placed here for the reasons assigned in the Introd. Note to Part VI. p. 202.

§ 104. This section properly comes in here before § 105, where Luke is again parallel with Matthew and Mark.

§ 107. This transaction probably occurred in Perea; as Jesus had not yet arrived at Jericho. The word *ἀναβαίνειν* is used of any journey to Jerusalem or Judea; see Luke 2, 4. John 7, 8, 12, 20. Acts 13, 22.

§ 108. In Matthew it is the mother of James and John who makes the request; in Luke it is the two disciples themselves; see Note on § 42.

§ 109. Mark and Luke here speak of *one* blind man; Matthew of *two*. The case is similar to that of the demoniacs of Gadara; see Note on § 57.

More difficult is it to harmonize the accounts as to the *place* where the miracle was wrought. Matthew and Mark narrate it as having occurred when Jesus was *departing* from Jericho (*ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχῶ*); while Luke seems to describe it as happening during his *approach* to the city (*ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχῶ*). Several ways of solving this difficulty have been proposed.

1. The language of Mark is: *καὶ ἐρχονται εἰς Ἰεριχῶ*, "they came to Jericho." This, it is said, may be understood as implying, that Jesus remained some days at least in

Jericho, where he would naturally visit points of interest in the vicinity; as, for example, the fountain of Elisha, a mile or more distant. The miracle therefore may have been wrought, not when he was *finally* leaving Jericho for Jerusalem; but when he was *occasionally* going out of, and returning to, Jericho. So Newcome, Harm. Note on § 108.

2. The verb *ἐγγίξεν*, it is said, may signify not only *to draw near*, but also *to be near*, i. q. *ἐγγὺς εἶναι*. Hence, the language of Luke may include also the idea expressed by Matthew and Mark, i. e. while he was *still near* the city. So Grotius, Comm. in Matth. 20, 30. Passow in his Lexicon gives a like definition: *nahe seyn, nahe kommen, sich nähern*, i. e. *to be near, to draw near*; but neither he nor Grotius brings forward any references to classic authors in support of such a meaning. Indeed, it is very doubtful, whether this definition can be fully sustained by classic authority. Yet in the New Testament and Septuagint there are passages, which go to imply such a usage. Thus, Luke 19, 29 *ὡς ἡγγισεν εἰς Βηθφαγή καὶ Βηθανίαν*, while we read in Matth. 21, 1 *ὅτε ἡγγισαν εἰς Ἱερουσόλυμα, καὶ ἤλθον εἰς Βηθφαγή πρὸς τὸ ὄρος τῶν ἐλαιῶν*, implying that they had already arrived at Bethphage and Bethany. So trop. Phil. 2, 3 *μεχρὶ θανάτου ἡγγισε*, *he was nigh unto death*. The usage of the LXX is more definite; as they often put *ἐγγίξεν* for Heb. *בָּרָךְ*, even of place. So of Naboth's vineyard, 1 K. 21, 2 *ὅτι ἐγγιζὼν οὗτος τῷ οἴκῳ μου*, *because it is near unto my house*. Also Deut. 21, 3, *ἡ πόλις ἣ ἐγγίζουσα τῷ τραυματίᾳ*, *the city next [nigh] unto the slain man*, v. 6. 22, 2; and trop. Jer. 23, 23. Ruth 2, 20. 2 Sam. 19, 42. These instances seem sufficient to bear out the proposed interpretation in Luke; which is also adopted by Le Clerc, Doddridge, Pilkington, and others.—Nor is this method of explanation “made useless for the purpose of reconciling the Evangelists, by Luke 19, 1,” as Newcome asserts. In connection with Jericho, Luke first of all relates this striking miracle; then goes back and mentions that Jesus “entered and passed through Jericho;” and lastly records the visit to the house of Zaccheus, apparently within the city. Luke 19, 1 therefore is not more at variance with this view respecting the miracle, than it is with the visit to Zaccheus. It is a passing announcement of a general fact, in connection with which other more important circumstances are related, but not in the order of time.

3. Less probable than either of the above is the solution of Lightfoot and others, who assume that Jesus healed one blind man before entering the city, and another on departing from it. See Lightfoot Chron. Tempor. in N. T. Opp. II. p. 42.

§ 111. The phrase *ἐκ τῆς χώρας* John 11, 55, does not refer to the region of Ephraim; for then it must have read *ἐκ ταύτης χώρας*. Besides, those coming from that vicinity would hardly have made such inquiries. The phrase therefore signifies *from the country*, generally, as distinguished from Jerusalem; compare in Luke 21, 21.

“Six days before the Passover” is equivalent to “the sixth day” before that festival; see Note on § 49. As our Lord ate the paschal supper on the evening following Thursday, (which evening was reckoned in the Jewish manner to Friday,) the sixth day before it was Saturday or the Jewish Sabbath. On that day, then, Jesus came to Bethany; probably after a Sabbath day's journey. Compare Matth. 12, 1; also § 37.

John 12, 2-8, where the supper at Bethany is described, is postponed in accordance with the order of Matthew and Mark; see Note on § 131.

PART VII.

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

§§ 112—132.

INTRODUCTORY NOTE.

THE Jewish day of twenty-four hours was reckoned from sunset to sunset; as is still the case in oriental countries. The paschal lamb was killed on the fourteenth day of Nisan towards sunset; and was eaten the same evening, after the fifteenth day of Nisan had begun; Ex. 12, 6, 8, and Intro. Note to Part VIII. Our Lord was crucified on the day before the Jewish Sabbath, that is, on Friday, Mark 15, 42; and as he had eaten the Passover on the preceding evening, it follows that the fourteenth of Nisan fell that year on Thursday, reckoned from the preceding sunset. Hence, the sixth day before the Passover, when Jesus came to Bethany, was the Jewish Sabbath or Saturday (see Note on § 111); and the transactions of the following week, comprised in Parts VII and VIII, may be distributed according to the following Schedule; which agrees in the main with the *Schema* of Lightfoot; see Hor. Heb. in Joh. 12, 2.

SCHEDULE OF DAYS.

- | | |
|-------------------------------------|---|
| Day of
Nisan.
Day of
week. | 9. 7. SAT. <i>reckoned from preced. sunset.</i> The Jewish Sabbath. Jesus arrives at Bethany, John 12, 1.

10. 1. SUND. <i>from preced. sunset.</i> Jesus makes his public entry into Jerusalem, § 112; and returns at night to Bethany, Mark 11, 11.—On this day the paschal lamb was to be selected, Ex. 12, 3.

11. 2. MOND. <i>from preced. sunset.</i> Jesus goes to Jerusalem; on his way the incident of the barren fig-tree. He cleanses the temple, § 113; and again returns to Bethany, Mark 11, 19.

12. 3. TUESD. <i>from preced. sunset.</i> Jesus returns to the city; on the way the disciples see the fig-tree withered, Mark 11, 20. Our Lord discourses in the temple, § 115–126; takes leave of it; and, when on the Mount of Olives, on his way to Bethany, foretells his coming to destroy the city, and proceeds to speak also of his final coming to judgment, §§ 127–130.

13. 4. WEDN. <i>from preced. sunset.</i> The rulers conspire against Christ. On the eve of this day, (i. e. the evening following Tuesday,) our Lord had partaken of the supper at Bethany; where Mary anointed him, and where Judas laid his plan of treachery, which he made known to the chief priests in the course of this day.—Jesus remained this day at Bethany.

14. 5. THURSD. <i>from preced. sunset.</i> Jesus sends two disciples to the city to make ready the Passover. He himself repairs thither in the afternoon, in order to eat the paschal supper at evening. |
|-------------------------------------|---|

Day of
Nisan.
Day of
Week.

SCHEDULE OF DAYS CONTINUED.

15. 6. FRID. *from preced. sunset.* At evening, in the very beginning of the fifteenth of Nisan, Jesus partakes of the paschal supper; institutes the Lord's Supper; is betrayed and apprehended; §§ 133-143. He is brought first before Caiaphas, and then in the morning before Pilate; is condemned, crucified, and before sunset laid in the sepulchre; §§ 144-158.
16. 7. SAT. The Jewish Sabbath. Our Lord rests in the sepulchre.
17. 1. SUND. Jesus rises from the dead at early dawn; see § 159 and Note.

§ 112. The time is specified in John 12, 12. The other Evangelists do not notice the fact, that Jesus had remained at Bethany the preceding night.

§ 113. Mark 11, 11. 12 specifies the time very exactly. On the cleansing of the temple, see Note on § 21.

Luke 21, 37. 38 is inserted here, because in Luke's order it is only retrospective; being placed after our Lord's discourses on the Mount of Olives, when he had already taken leave of the temple, to which he returned no more.

§§ 114-130. These sections include the numerous discourses and transactions of the third day of the week.

§ 114. The account of the withering away of the fig-tree might in itself well be connected with the preceding Section. But according to Mark 11, 20, this occurrence took place on the subsequent day.

§ 123. In Matthew, verses 13 and 14 are transposed, as in the best editions.

§ 125. This incident of the Greeks is inserted here on the third day of the week, rather than on the first, because of John 12, 36; which implies that Jesus afterwards appeared no more in public as a teacher. He immediately takes leave of the temple.

§ 126. The Evangelist John here gives his own reflections upon the unbelief of the Jews. From v. 44 we are not to understand, that Jesus, after having left the temple, returned and uttered this additional discourse. It is rather the vivid manner of the Evangelist himself; who thus introduces Jesus as speaking, in order to recapitulate the sum and substance of his teaching, which the Jews had rejected.

§§ 127-130. See, on the topics of these Sections, an article by the author of this work, in the *Bibliotheca Sacra*, 1843, No. III. pp. 531 sq.

§ 127. Our Lord takes leave of the temple, to which he returns no more; at the same time foretelling its impending destruction. On his way to Bethany, he seats himself for a time upon the Mount of Olives, over against the temple, where the city was spread out before him as on a map; and here four of his disciples put to him the question, "When shall these things be?" According to Matthew they add: "And what the sign of thy coming, and of the end of the world?" They were still in darkness;

and believed, like the other Jews, that the Messiah was yet to go forth as an exalted temporal prince, to subvert the then present order of things, to overthrow their enemies and subdue all nations, and thus restore pre-eminency and glory to the Jewish people, and reign in peace and splendour over the world; see Luke 24, 21. Acts 1, 6. This was the expected coming and the end of the world, or present state of things, referred to in Matth. 24, 3; as also in Luke 17, 20 sq. 19, 11. See *Biblioth. Sacra*, l. c. pp. 531-535.

Jesus does not directly answer the question of the four Apostles; but speaks of deceivers and calamities and persecutions, that should arise. His language here is strictly introductory to the next Section.

§ 128. That the "abomination of desolation" Matth. 24, 15 etc. refers to the Roman armies by which Jerusalem was besieged and destroyed, is shown conclusively by Luke 21, 20.

The subsequent desolation and calamity spoken of in Matth. 24, 29-31 and the parallel passages, I refer to the overthrow and complete extirpation of the Jewish people fifty years later under Adrian; when they were sold as slaves and utterly driven out from the land of their fathers. See Münter's *Jüdischer Krieg*, Leipz. 1821; translated by W. W. Turner in the *Biblioth. Sacra*, 1843. No. III. p. 393 sq. Comp. *ibid.* p. 550 sq. The figurative language of these verses is similar to that of many passages in the Old Testament, which refer to civil commotions and historical events; comp. Is. 13, 9 sq. 19, 1. 5 sq. 34, 2. 4 sq. Ezek. 32, 2. 7. Ps. 18, 7-14. 68, 1 sq. etc. See *Biblioth. Sac.* 1843, No. III. p. 545 sq. Further, Luke 21, 28 shows decisively, that it cannot have reference to the general judgment of the great and final day; and the same appears also from the limitation to "this generation," Matth. 24, 34 and the parallel passages.

Matth. 24, 36-42 connects itself directly with what precedes, see v. 36; and refers likewise to the overthrow of the Jewish people and dispensation; comp. Luke 17, 20-37. But with v. 42 of Matthew, all direct reference to the Jewish catastrophe terminates. This appears from the nature of the language; and also further from the fact, that thus far both Mark and Luke give parallel reports; while at this very point their reports cease, and all that follows belongs to Matthew alone. This goes to show, that the discourse of our Lord up to this point is to be regarded as a whole, which is here completed; having reference to his coming for the overthrow of Judaism. At this point a new topic is introduced.

§§ 129, 130. Our Lord here makes a transition, and proceeds to speak of his final coming at the day of judgment. This appears from the fact, that the matter of these Sections is added by Matthew after Mark and Luke have ended their parallel reports relative to the Jewish catastrophe; and Matthew here commences, with v. 43, the discourse which Luke has given on another occasion, Luke 12, 39 sq. This discourse in Luke has reference obviously to our Lord's final coming; and that it has here the same reference is apparent from the appropriateness of the subsequent warnings, and their intimate connection with Matth. 25, 31-46; which latter all interpreters of note agree in referring to the general judgment. See *Biblioth. Sac.* l. c. p. 553 sq.

§ 131. On the fourth day of the week the chief priests and others, after deliberation, came to the formal conclusion to seize Jesus and put him to death; Matth. 26, 3. 4. etc. As the means by which this purpose was aided and accomplished, the first three Evangelists narrate the treacherous intent of Judas; which again two of them introduce by describing the circumstances under which it arose during the supper at Bethany. According to Matthew and Mark this supper would most naturally seem to have taken place on the preceding evening; that is, the evening which ushered in, and was reckoned to, the fourth day of the week. John's order would apparently assign it to the evening after the day on which Jesus came to Bethany.

As in the accounts of this supper itself, neither of the Evangelists has specified any note of time, we are left to infer from other circumstances, whether it more probably took place on the evening after the Sabbath, as John seems to imply; or, on the evening following the third day of the week, in accordance with Matthew and Mark, after our Lord had taken his final leave of the temple. The following are some of these circumstances.

1. The formal determination of the chief priests to put Jesus to death, was made early on the fourth day of the week, Matth. 26, 1-5. Mark 16, 1. etc. It was not until *afterwards* that Judas came to them with his proposal of treachery, which they received with joy, Matth. 26, 14. Mark 16, 10. 11. etc.

2. Matthew and Mark narrate the supper as the occasion which led to the treachery of Judas. Stung by his Master's rebuke, he is represented as going away to the chief priests and offering to betray him. This act would then seem to have been done under the impulse of sudden resentment; and this view of the matter receives also some support from his subsequent remorse and suicide. All this accords well with the order of Matthew and Mark. But if the supper took place on the evening after Jesus came to Bethany, then Judas had already cherished this purpose of treachery in his heart for nearly four days without executing it; and that too while our Lord was daily teaching in the temple, and there was abundant opportunity to betray him. Such a supposition, under the circumstances, is against probability.

3. The language of Matthew, *τοτε προεβηθης* v. 14, seems necessarily to connect the visit of Judas to the chief priests *immediately* with the supper, which therefore must have taken place on the preceding evening. On the other hand, it would be very natural for John to anticipate the time of the supper and narrate it where he does, in order there to bring together and complete all that he had to say further of Bethany; which indeed he mentions no more.

There is no sufficient reason for supposing, with Lightfoot and others, that the supper in John is a different one from that in Matthew and Mark. The identity of circumstances is too great, and the alleged differences too few, to leave a doubt on this point. Matthew and Mark narrate it as in the house of Simon the leper; John does not say where it took place, but he speaks of Lazarus as one of those who reclined at the table, implying that the supper was not in his own house. It was not, and is not now, customary in the East, for females to eat with the males; and therefore Lazarus, in his own house, would have been the master and giver of the entertainment. In the two former Evangelists, the woman anoints the head of Jesus; in the latter his feet; yet neither

excludes the other. Matthew and Mark do not here name Mary; nor have they any where else mentioned her or Martha or Lazarus. Nor do they in this connection name Judas; whom we know as the fault-finder only from John.

§ 132. "The first day of unleavened bread" is here the fourteenth of Nisan; on which day, at or before noon, the Jews were accustomed to cease from labour and put away all leaven out of their houses; Ex. 12, 15-17. Lightfoot Opp. I. p. 728 sq. Hor. Heb. in Marc. 14, 12. On that day towards sunset the paschal lamb was killed; and was eaten the same evening, after the fifteenth of Nisan had begun; at which time, strictly, the festival of unleavened bread commenced and continued seven days. In popular usage, however, the fourteenth day, being thus a day of preparation, was spoken of as belonging to the festival; and therefore is here called the "first" day. That such a usage was common, appears also from Josephus; who, having in one place expressly fixed the commencement of the festival of unleavened bread on the fifteenth of Nisan, *πέμπτη δὲ καὶ δεκάτῃ διαδέχεται τὴν τοῦ Πάσχα ἢ τῶν ἄζύμων ἑορτή*, Antiq. 3. 10. 5, speaks nevertheless in another passage of the fourteenth as the day of that festival: *καὶ τῆς τῶν ἄζύμων ἐνστάσης ἡμέρας τεσσαρεσκαιδεκάτῃ Ξανθικοῦ μηνός (κατὰ δὲ ἡμῶς Νισάν)*, B. J. 5. 3. 1. comp. Ant. 11. 4. 8. In this way, further, the same historian could say, that the festival was celebrated for *eight* days: *ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτώ, τὴν τῶν ἄζύμων λεγομένην*, Jos. Ant. 2. 15. 1.

On this fifth day of the week, as the circumstances show, our Lord, after sending Peter and John to the city to prepare the Passover, himself followed them thither with the other disciples, probably towards evening.

On the Passover in general, see Introd. Note to Part VIII.

PART VIII.

THE FOURTH PASSOVER; OUR LORD'S PASSION; AND THE ACCOMPANYING EVENTS
UNTIL THE END OF THE JEWISH SABBATH.

§§ 133—158.

INTRODUCTORY NOTE.—THE PASSOVER.

As the events of our Lord's Passion were intimately connected with the celebration of the Passover, it seems proper here to bring together, in one view, those circumstances relating to that festival, which may serve to illustrate the sacred history. A more complete article upon this whole subject, (of which the following Note is an abstract,) was published by the author of these Notes in the *Bibliotheca Sacra* for August 1845, p. 405-436; to which the reader is referred.

I. *Time of killing the Paschal Lamb.* The paschal lamb (or kid Ex. 12; 5) was to be selected on the tenth day of the first month, Ex. 12, 3. On the fourteenth day of the same month, (called Abib in the Pentateuch, and later Nisan, Deut. 16, 1. Esth. 3, 7,) the lamb thus selected was to be killed, at a point of time designated by the expression *בֵּין הָעֶרְבַּיִם*, *between the two evenings*, Ex. 12, 6. Lev. 23, 5. Num. 9, 3, 5; or, as is.

elsewhere said, *בְּעֶרְבַּי קָבוֹץ הַשָּׁמֶשׁ*, at evening about the going down of the sun, Deut. 16, 6. The same phrase, *בֵּין הַצֶּלֶק לְבֵין*, is put for the time of the daily evening sacrifice, Ex. 29, 39. 41. Num. 28, 4. The time thus marked was regarded by the Samaritans and Karaites, as being the interval between sunset and deep twilight; see Reland de Samar. § 22, in Diss. Misc. T. II. Trigland. de Karaeis c. 4. So also Aben Ezra ad Ex. 12, 6. But the Pharisees and Rabbinites, according to the Mishnah (Pesach. 5. 3), held the first evening to commence with the declining sun, Gr. *δείλη πρωία*, and the second evening with the setting sun, Gr. *δείλη ὄψια*. Hence, according to them, the paschal lamb was to be killed in the interval between the ninth and eleventh hour, equivalent to our three and five o'clock p. m. That this was in fact the practice among the Jews in the time of our Lord, appears from the testimony of Josephus: *Πάσχα καλεῖται, καθ' ἣν θύουσιν μὲν ἀπὸ ἐννάτης ὥρας μέχρι ἐνδεκάτης*, Jos. B. J. 6. 9. 3. The daily evening sacrifice also was offered at the ninth hour or three o'clock p. m. Jos. Antiq. 14. 4. 3. Pesach. 6. 1. comp. Acts 3. 1 et Wetstein in loc.—So the Greek *δείλη*. Hesych. *δείλη πρωία, ἥ μετ' ἄριστον ὥρα· δείλη ὄψια, ἥ περὶ δύσιν ἡλίου*. Eustath. ad Od. 17. p. 285, *ἥ ὄψια δείλη, τὸ περὶ ἡλίου δυσμῆς· δείλη πρωία, τὸ εὐθὺς ἐκ μεσημβρίας*.

The true time, then, of killing the Passover in our Lord's day, was between the ninth and eleventh hour, or towards sunset, near the close of the fourteenth day of Nisan.

II. *Time of eating the Passover.* This was to be done the same evening. "And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs shall they eat it," Ex. 12, 8. The Hebrews in Egypt ate the first Passover, and struck the blood of the victims on their doorposts, on the evening before the last great plague; at midnight the Lord smote all the first-born; and in the morning the people broke up from Rameses on their march towards the Red Sea, viz. "on the fifteenth day of the first month, on the morrow after the Passover," Num. 33, 3.

It hence appears, very definitely, that the paschal lamb was to be slain in the afternoon of the fourteenth day of the month; and was eaten the same evening; that is, on the evening which was reckoned to and began the fifteenth day.

III. *Festival of unleavened Bread.* From Ex. 12, 17. 18, comp. Deut. 16, 3. 4; and from Lev. 23, 6, comp. Num. 28, 17; it appears, that the festival of unleavened bread began strictly with the passover-meal, at or after sunset following the fourteenth day, and continued until sunset at the end of the twenty-first day. Comp. Jos. Ant. 3. 10. 5.

We have already seen that it was customary for the Jews, on the fourteenth day of Nisan, to cease from labour at or before mid-day; to put away all leaven out of their houses before noon; and to slay the paschal lamb towards the close of the day; see above and Note on § 132. Hence, in popular usage, the fourteenth day very naturally came to be reckoned as the beginning or first day of the festival, Matth. 26, 17. Mark 14, 12; and Josephus also could say, that the festival was celebrated for eight days; see Note on § 132.

It is hardly necessary to remark, that in consequence of the close mutual relation between the Passover and the festival of unleavened bread, these terms are often used interchangeably, especially in Greek, for the whole festival, including both the paschal

supper and the seven days of unleavened bread; see Luke 22, 1. John 6, 4. Acts 12, 3. 4. Jos. Ant. 2, 1. 3. comp. B. J. 5. 3. 1.

IV. *Other Paschal Sacrifices.* 1. In Num. 28, 18–25, it is prescribed, that on the first and last days of the festival, the fifteenth and twenty-first of Nisan, there should be a holy convocation, in which “no manner of servile work” should be done. And on each of the seven days, besides the ordinary daily sacrifices of the Sanctuary, there was to be “a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year;” also a meat offering, and “one goat for a sin-offering.” The first and last days of the festival, therefore, were each a day of convocation and of *rest*, and hence were strictly *Sabbaths*; distinct from the weekly Sabbath, except when one of them happened to fall upon this latter.

2. On the morrow after this first day of rest or sabbath, that is, on the sixteenth day of Nisan, the first fruits of the harvest were offered, together with a lamb as a burnt-offering; Lev. 23, 10–12. This rite is expressly assigned by Josephus, in like manner, to the second day of the festival, the sixteenth of Nisan; Antiq. 3. 10. 5. The grain offered was barley; this being the earliest ripe, and its harvest occurring a week or two earlier than that of wheat; Jos. l. c. Bibl. Res. in Palest. II. p. 99. Until this offering was made, no husbandman could begin his harvest; nor might any one eat of the new grain; Lev. 23, 14. It was therefore a rite of great importance; and in the time of our Lord and later was performed with many ceremonies. See *Biblioth. Sacra*, l. c. p. 408. Comp. Lev. 2, 14–16. Jos. Ant. 3. 10. 5. Lightfoot Hor. Heb. in Joh. 19, 31. Reland Antiqq. Sac. 4. 3. 8.

3. There was also another sacrifice connected with the Passover, known among the later Hebrews as the *Khagigah* (חֲגִיגָה); of which there are traces likewise in the Old Testament. It was a festive thank-offering, (חֻלְיָהּ, Engl. Vers. peace-offering,) made by private individuals or families, in connection with the Passover, but distinct from the appointed public offerings of the temple. Such voluntary sacrifices or free-will offerings were provided for and regulated by the Mosaic law. The fat only was burned on the altar (Lev. 3, 3. 9. 14); the priest had for his portion the breast and right shoulder (Lev. 7, 29–34. 10, 14); and the remainder was eaten by the bringer with his family and friends in a festive manner, on the same or the next day; Lev. 7, 16–18. 22, 29. 30. Deut. 12, 17. 18. 27. 27, 7. These private sacrifices were often connected with the public festivals, both in honour of the same, and as a matter of convenience; Num. 10. Deut. 14, 26. 16, 11. 14. comp. 1 Sam. 1, 3–5. 24. 25. 2, 12–16. 19. They might be eaten in any clean place within the city (Lev. 10, 14. Deut. 16, 11. 14); but those only might partake of them, as likewise of the Passover, who were themselves ceremonially clean; Num. 18, 11. 13. John 11, 55. comp. Num. 9, 10–13. 2 Chr. 30, 18. Jos. B. J. 6. 9. 3.

Such voluntary private sacrifices in connection with the Passover seem to be implied in the Old Testament, in Deut. 16, 2. 2 Chr. 30, 22. 24. 35, 7–9; see more in *Biblioth. Sacra*, l. c. p. 409 sq. Hence, as being a sacrifice, thus connected with a festival, these private free-will offerings were themselves called, at least by the later Hebrews, by the name *Khagigah* (חֲגִיגָה), a festival; a word strictly synonymous with the earlier חֻלְיָהּ; see Buxtorf's Lex. sub voc. The earlier Rabbins connect the *Khagigah* directly with

Deut. 16, 2, as above; Pesach. fol. 70. 2. Lightfoot Hor. Heb. in Joh. 18, 28. There was, however, some difference of opinion among them, as to the particular day of the paschal festival, on which the Khagigah ought to be offered, whether on the fourteenth or fifteenth of Nisan; but the weight of authority was greatly in favour of the fifteenth day; Lightfoot l. c. Yet the later accounts of the mode of celebrating the paschal supper seem to imply, that a Khagigah was ordinarily connected with that meal. Indeed, mention is made of a "Khagigah of the fourteenth day," so called in distinction from the more important and formal ceremonial Khagigah of the passover festival; which latter was not regularly offered until the fifteenth day, when the paschal supper had already been eaten. The former was then a mere voluntary oblation of thanksgiving, made for the purpose of enlarging and diversifying the passover-meal. See Lightfoot Ministerium Templi 13. 4. id. c. 14. Reland Antiqq. Sac. 4. 2. 2.

V. *The Paschal Supper.* For a full account of this meal, both in its original institution and as it was probably celebrated in the time of our Lord, see *Biblioth. Sacra*, l. c. p. 411 sq. That the Jews in the course of ages had neglected some of the original precepts, and also introduced various additional ceremonies, is evident from the manner in which our Lord celebrated the supper, as narrated by the Evangelists. What all these additions were, we have no specific historical account from cotemporary writers; yet the precepts preserved in the Mishnah and Talmud of Jerusalem, (compiled in the third century from earlier traditions,) probably refer to the most important of them, and serve to throw light upon some of the circumstances connected with the institution of the Lord's Supper. See the tract Pesachin c. 10. Lightfoot Minist. Templi c. 13. Hor. Heb. in Matth. 26, 26. 27. Othon. Lex. Rabb. p. 504 sq. Werner *de poculo Benedict.* in Ugolini Thesaur. T. XXX. Wetstein in Matth. l. c. See too *Biblioth. Sac.* l. c. p. 411 sq.

According to these authorities, four cups of red wine, usually mingled with one fourth part of water, were drunk during the meal, and served to mark its progress. The *first* was merely preliminary, in connection with a blessing invoked upon the day and upon the wine; and this corresponds to the cup mentioned in Luke 22, 17. Then followed ablutions, and the bringing in of bitter herbs, the unleavened bread, the roasted lamb, and also the Khagigah of the fourteenth day, and a broth or sauce (חרוץ) made with spices. After this followed the instructions to the son etc. respecting the Passover; and the first part of the *Hallel*, or song of praise, Pss. 113. 114, was repeated. The *second* cup was now drunk. Next came the blessing upon each kind of food, and the guests partook of the meal reclining; the paschal lamb being eaten last. Thanks were then returned, and the *third* cup drunk, called בּוֹס הַבְּרָכָה, *the cup of blessing*; comp. τὸ ποτήριον τῆς εὐλογίας 1 Cor. 10, 16. The remainder of the *Hallel*, Pss. 115–118, was now repeated and the *fourth* cup drunk; which was ordinarily the end of the celebration. Sometimes a *fifth* cup might be added, after repeating the great Hallel, Pss. 120–137.

The institution of the Lord's Supper probably took place at the close of the proper meal, immediately before the third cup, or cup of blessing, which would seem to have made part of it; comp. 1 Cor. 10, 16.

VI. *Did our Lord, the night in which he was betrayed, eat the Passover with his Disciples?* Had we only the testimony of the first three Evangelists, not a doubt upon this question could ever arise. Their language (see § 132) is full, explicit, and de-

cisive, to the effect, that our Lord's last meal with his disciples was the regular and ordinary paschal supper of the Jews, introducing the festival of unleavened bread, on the evening after the fourteenth day of Nisan. Mark says expressly, 14, 12: ὅτε τὸ πάσχα ἔθνον, *when THEY killed the Passover*; which, whether the subject of ἔθνον be the Jews or be indefinite, implies at least the regular and ordinary time of killing the paschal lamb. Luke's language is, if possible, still stronger, 22, 7: "Then came the day of unleavened bread, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα *when the passover must be killed*, i. e. according to law and custom. This marks of course the fourteenth day of Nisan; and on that same evening our Lord and his disciples sat down to that same passover-meal, which had thus by his own appointment been prepared for them, and of which Jesus speaks expressly as the Passover, v. 15. Philologically considered, there cannot be a shadow of doubt, but that Matthew, Mark, and Luke, intended to express, and do express, in the plainest terms, their testimony to the fact, that Jesus regularly partook of the ordinary and legal passover-meal on the evening after the fourteenth of Nisan, at the same time with all the Jews.

When, however, we turn to the Gospel of John, we seek in vain in this Evangelist for any trace of the paschal supper in connection with our Lord. John narrates indeed (c. 13) our Lord's last meal with his disciples; which the attendant and subsequent circumstances show to have been the same with that, which the other Evangelists describe as the Passover. Upon just that point John is silent; but from this silence the inference can never be rightfully drawn, that this last meal was not the Passover; any more than John's similar silence in respect to the Lord's Supper warrants the conclusion that no such rite was ever instituted. John, as all admit, wrote his Gospel as a supplement to the others; and hence, in speaking of this last meal, he narrates only such circumstances as had not been fully set forth by the other Evangelists. He does not describe this meal as being the Passover, nor make any mention of the Eucharist, because this had been done, in both cases, in the most explicit manner, by Matthew, Mark, and Luke. In this way the difference of the two reports of the same occasion, is satisfactorily accounted for.

But there are a few expressions in John's Gospel, in connection with this meal and especially with our Lord's Passion, which taken together might, at first view and if we had only John, seem to imply, that on Friday, the day of our Lord's crucifixion, the regular and legal Passover had not yet been eaten, but was still to be eaten on the evening after that day. The following are the passages.

a) John 13, 1 πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα. This form of expression, it is said, shows that our Lord's last meal with his disciples took place *before* the Passover, and could not therefore itself have been the paschal supper.

b) John 18, 28 "And they themselves [the Jews] went not into the judgment-hall, lest they should be defiled, ἀλλ' ἵνα φάγωσι τὸ πάσχα, *but that they might eat the Passover.*" From this last phrase, it appears, as is averred, that the Jews were expecting to partake of the paschal supper the ensuing evening; and of course had not eaten it already.

c) John 19, 14 ἥν δὲ παρασκευὴν τοῦ πάσχα. This "preparation of the passover," being the day on which Christ suffered, necessarily implies, it is alleged, the day before the passover-meal; which of course was to be eaten that evening

d) John 19, 31 ἡν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου. The next day after the crucifixion being the Jewish Sabbath, and that Sabbath being "a great day," we must infer, it is argued, that it was thus called "great" because it coincided with the first day of the festival or fifteenth of Nisan, and was thus doubly consecrated.

These four are the passages mainly urged. Some other considerations are brought forward as auxiliary.

e) In John 13, 27-30, when Jesus said to Judas, "That thou doest, do quickly," some of the disciples supposed this to mean, "Buy that we have need of for the feast." Now as this was said apparently near the close of the meal, it follows, as some urge, that the passover-meal was yet to come.

f) To the same effect, it is said, is the circumstance, that on the day of the crucifixion the Sanhedrim was convened, sat in judgment upon Jesus, and delivered him over to death,—a public judicial act, which according to the Talmudists was unlawful upon the Sabbath and upon all great festival days. See Lightfoot *Hor. Heb. in Matth.* 27, 1. Jahn *Bibl. Archæol.* II. ii. p. 309. De Wette *Archæol.* § 218.

It is apparent, that the whole inquiry relates simply to the time of the Passover. According to all the four Evangelists, our Lord was crucified on Friday, the day before the Jewish Sabbath; and his last meal with his disciples took place on the preceding evening, the same night in which he was betrayed. The simple question, therefore, at issue is, Did this Friday fall upon the fifteenth day of Nisan, or upon the fourteenth? Or, in other words, did our Lord on the evening before his crucifixion eat the Passover, as is testified by the first three Evangelists; or was the Passover still to be eaten on the evening after that day, as John might seem to imply?

This question has been more or less a subject of discussion in the church ever since the earliest centuries; chiefly with a view to harmonize the difficulties. It is only in recent years, that the apparent difference between John and the other Evangelists, has been urged to the extreme of attempting to make it irreconcilable.

VIII. *Examination of Passages in John's Gospel, etc.* Admitting, as we must, and as we have already seen (p. 215), that the testimony of Matthew, Mark, and Luke, is too definite and explicit to be in any way set aside or modified, let us examine more closely the passages in John; and thus see, whether they may, or may not, without violence and without any strained interpretation, be so understood, as to remove all appearance of discrepancy.

John obviously wrote his Gospel as supplementary to the other three. He had them then before him, and was acquainted with their contents. He was aware that the other three Evangelists had testified to the fact, that Jesus partook of the Passover with his disciples. Did John believe, that their testimony on this point was wrong; and did he mean to correct it? If so, we should naturally expect to find some notice of the correction along with the mention of the meal itself, which John describes, as well as they. Indeed, that would have been the appropriate and only fitting place for such a correction. But John has nothing of the kind; and we are therefore authorized to maintain, that it was not John's purpose thus and there to correct or contradict the testimony of the other Evangelists; and if not there, then much less by mere implication in other places and connections.

A) John 13, 1 *πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα*, see p. 215. a. Here something may depend on the import of the word *ἑορτή*, of which the proper and only signification (like Heb. *חג*) is *festival*, not *feast*; that is, it implies every where a yearly day or days of festive commemoration; never a single meal or entertainment. So in Num. 28, 16, 17, where the *paschal supper*, prepared on the fourteenth of Nisan and eaten at evening, is distinguished from the *festival*, Heb. *חג*, Sept. *ἑορτή*, which began on the fifteenth and continued for seven days. See further Luke 2, 41, 22, 1; also the Lexicons and Concordances of the New Testament and Septuagint.

Some interpreters take the phrase *πρὸ τῆς ἑορτῆς* as qualifying the action expressed in v. 4, thus making of these four verses one sentence, as in the editions of Griesbach and Knapp. But the sentence thus formed is exceedingly involved and intricate, wholly unlike John's usual manner, and that without any necessity. The second *εἰδώς* (v. 3) is in no sense a resumption of the first; and strict grammatical construction certainly requires v. 1 to be made independent. All this is admitted even by De Wette, the strenuous opposer of any conciliation between John and the other Evangelists; and is particularly urged by Lücke and Meyer, who on the general question take the same side with De Wette. We find accordingly v. 1 marked as independent in the editions of Mill, Wetstein, Bengel, Hahn, Lachmann, Tischendorf, and others; and likewise so regarded by a host of leading commentators.—The force of *πρὸ τῆς ἑορτῆς* being thus limited to v. 1, it may there qualify either *εἰδώς κ. τ. λ.* or the words *εἰς τέλος ἡγάπησεν αὐτούς*.

If we take it as qualifying *εἰδώς*, then the sense is: "Jesus, knowing before the festival of the Passover, that his hour was come," etc. comp. John 12, 23. Matth. 17, 9, 22 sq. 20, 17–19. al. In this way the passage has no bearing whatever upon the present question as to the Passover. So Meyer, with emphasis.

If, on the other hand, *πρὸ τῆς ἑορτῆς* be regarded as qualifying *εἰς τέλος ἡγάπησεν αὐτούς*, it is equivalent to *τὸ προσόρτιον*, the time immediately before the festival, and refers to the commencement (at evening) of the fifteenth day of Nisan, as the first or opening day of the festival of unleavened bread, distinct from the mere paschal supper; see Num. 28, 16, 17, cited above. The phrase *πρὸ τῆς ἑορτῆς* is in that case equivalent to the Engl. *festival-eve*, and here marks the evening immediately before the *ἑορτή* or *festival* proper; on which eve, during the supper, our Lord "manifested his love for his disciples unto the end," by the touching symbolical act of washing their feet. So in Philo *προσόρτιον* is i. q. *παρυσκενή*, de Vita contempl. p. 616. The following remarks of Lücke are to the point: "As John wrote for Greeks and other readers unacquainted with the Jewish mode of reckoning time, and is here directly speaking only of the preparation of the meal and what preceded it,—while the preparation of the passover-meal did actually take place on the fourteenth of Nisan, the true *προσόρτιον*,—he therefore could very properly use the expression *πρὸ τῆς ἑορτῆς τοῦ πάσχα* without intending to say, that the meal itself was eaten on the fourteenth day. At any rate, the word *πρὸ* is here too indefinite and relative, to draw from it the inference, that the meal described was eaten on the evening which followed the thirteenth and began the fourteenth of Nisan." Comm. zu Joh. 13, 1.

In any case, therefore, this passage does not require us to admit the inference which some have drawn from it.

B). John 18, 28 ἀλλ' ἵνα φάγωσι τὸ πάσχα, see p. 215. b. This passage is perhaps the strongest of all. To bring out from it, however, the inference, that on the day of the crucifixion the paschal supper had not yet been eaten, the expression φαγεῖν τὸ πάσχα must be taken in the limited sense, *to eat the paschal supper*; and this, it is affirmed, is the true and only usage of the phrase elsewhere in the New Testament. This last assertion is correct; for, besides the present instance, the expression φαγεῖν τὸ πάσχα occurs only five times in the New Testament, viz. Matth. 26, 17. Mark 14, 12. 14. Luke 22, 11. 15; and but once in the Greek version of the Old Testament, viz. 2 Chr. 30, 18; in all which passages the context limits it necessarily to the paschal supper. But it by no means hence follows, where the phrase is used generally and without the mention of any restrictive circumstances, that there also it must be taken in a like limited sense.

The word πάσχα, at least, is not always so taken. In the New Testament the word is found in no less than three main significations: a) *The paschal lamb*; Mark 14, 12. Luke 22, 7. metaph. 1 Cor. 5, 7. b) *The paschal meal*; Matth. 26, 18. 19. Luke 22, 8. 13. Heb. 11, 28; and so five times in the phrase φαγεῖν τὸ πάσχα as above cited. c) *The paschal festival*, comprising the seven days of unleavened bread; Luke 22, 1 ἡ ἑορτὴ τῶν ἁζύμων ἢ λεγομένη πάσχα. 2, 41 coll. 43. Matth. 26, 2. John 2, 13. 6, 4. 11, 55. al.—As now there is nothing in the circumstances nor in the context of John 18, 28, to limit the meaning of τὸ πάσχα in itself either to the paschal lamb or paschal meal, we certainly are not bound by any intrinsic necessity so to understand it here in the phrase φαγεῖν τὸ πάσχα. If, on the other hand, we adopt for it in this place the wider sense of *paschal festival*, two modes of interpretation are admissible.

1. The first mode takes τὸ πάσχα in its literal and widest sense of *passover festival*; but modifies the force of φαγεῖν. In this way the phrase φαγεῖν τὸ πάσχα may be understood as put, in a loose popular usage, instead of the common ποιεῖν τὸ πάσχα, *to keep or celebrate the passover*. The Hebrew exhibits a like phraseology in respect to this very festival; 2 Chr. 30, 22 וַיֹּאכְלוּ אֶת-הַמִּזְבֵּחַ שִׁבְעַת הַיָּמִים and *they did eat the festival seven days*. So the Seventy at least understood it, as is manifest from their version: καὶ συνετέλεσαν τὴν ἑορτὴν τῶν ἁζύμων ἑπτὰ ἡμέρας, *and they fulfilled (kept) the festival of unleavened bread seven days*.

2. The second mode retains φαγεῖν in its literal acceptance; takes πάσχα still in its widest signification; but assigns to the latter, by metonymy, the sense of *paschal sacrifices*, that is, the voluntary peace-offerings and thank-offerings made in the temple during the paschal festival, and more especially on the fifteenth day of Nisan, called in later times *Khagigah*; see p. 213 above. That the word πάσχα, in the general sense of *festival*, is susceptible of such a metonymy, is apparent from Hebrew analogies. So according to modern interpreters, in the same passage, 2 Chr. 30, 22 מִזְבֵּחַ festival, by meton. *festive-offerings*; where the next clause specifies the kind of sacrifices, viz. peace-offerings; see the Lexicons of Simonis, Gesenius, etc. So too חַג, the common word for festival; e. g. Ps. 118, 27 בְּעִבְרָתְךָ אֶסְרִי-חַג bind the sacrifice (*festive-offering*) with cords, etc. Ex. 23, 18. Mal. 2, 3. The same metonymy is found likewise in the

Talmud, where it is asked : מאי פסח *what is the Passover?* and the reply is : שלמי פסח *the peace-offerings of the Passover*, that is, the Khagigah. Rosh Hashshana 5. 1. See Reland Antt. Sac. 4. 3. 11.

It is manifest, that both the above methods of interpretation are founded on fair analogies ; and that either of them relieves us from the necessity of referring the phrase in question to the paschal supper, and thus removes the alleged difficulty. The chief priests and other members of the Sanhedrim, on the morning of the first day of the festival, were unwilling to defile themselves by entering beneath the roof of the Gentile procurator ; since in that way they would have been debarred from partaking of the sacrificial offerings and banquets, which were customary on that day in the temple and elsewhere ; and in which they, from their station, were entitled and expected to participate.

This view receives some further confirmation from the circumstance, that the defilement which the Jews would thus have contracted by entering the dwelling of a heathen, could only have belonged to that class of impurities, from which a person might be cleansed the same day by ablution ; the טבילת יום *ablutions of a day*, so called by the Talmudists. See Lev. 15, 5 sq. 17, 15. 22, 6. 7. Num. 19, 7 sq. Maimonid. Pesach. 6. 1. Lightfoot Hor. Heb. in Joh. 18, 28. Winer Realw. II. p. 377. If now τὸ πᾶσχα in John 18, 28 was truly the paschal supper, and was not to take place until the evening after the day of the crucifixion, then this defilement of a day could have been no bar to their partaking of it ; for at evening they were clean. Their scruple, therefore, in order to be well-founded, could have had reference only to the Khagigah or paschal sacrifices offered during the same day before evening. See Bynæus de Morte J. C. 3. 1. p. 13.

C) John 19, 14 ἥν δὲ παρασκευὴ τοῦ πάσχα, see p. 215.c. Does this παρασκευὴ refer, as usual, to the Jewish Sabbath, which actually occurred the next day ? or does it here refer to the first day of the festival of the Passover *per se*, as distinct from the Sabbath ? It is only on the latter supposition, that the passage can be made in any way to conflict with the testimony of the other Evangelists.

The Greek word παρασκευὴ is elsewhere found five times in the New Testament, viz. Matth. 27, 62. Mark 15, 42. Luke 23, 54. John 19, 31. 42. Mark defines it to be the προσάββατον, *fore-sabbath*, the day or hours immediately preceding the weekly Sabbath and devoted to preparation for that sacred day. No trace of any such observance is found in the Old Testament. Yet the strictness of the law respecting the Sabbath, which forbade the kindling of fire and of course the preparation of food on that day (Ex. 35, 2. 3. comp. 16, 22–27), would very naturally lead to the introduction of such a custom. After the exile, the προσάββατον is once mentioned in the Apocrypha, Judith 8, 6. In later times, ἡ παρασκευὴ would seem to have become the usual Greek term for this observance ; as in the New Testament and in Josephus ; Ant. 16. 6. 2. Philo calls it προεόρτιον, de Vita contempl. p. 616. In the still later Hebrew, it bore the specific appellation of עֶרֶב הַשַּׁבָּת, *eve*, as being the עֶרֶב הַשַּׁבָּת, *eve of the Sabbath* ; Buxtorf Lex. p. 1659. Primarily and strictly this παρασκευὴ or eve would seem to have commenced not earlier than the ninth hour of the preceding day ; as is perhaps implied in the decree of Augustus in favour of the Jews, preserved by Josephus, Ant. 16. 6. 2 : ἐγγύας τε μὴ ὁμολογεῖν αὐτοὺς ἐν σάββασιν ἢ τῇ πρὸ ταυτῆς παρασκευῇ ἀπὸ ὥρας ἐννάτης. But in

process of time, the same Hebrew word came in popular usage to be the distinctive name for the whole *day* before the Jewish Sabbath, that is, for the sixth day of the week or Friday; Bereshith Rabba § 11. Buxtorf Lex. p. 1659 sq. Compare also the German *Sonnabend* for Saturday. Nor was the use of the Hebrew word for the Greek term *παρασκευή* confined to the Jews; for the like Syriac form, ܦܪܫܝܬܐ, is found for *παρασκευή* in the Syriac version of the New Testament; and in like manner, the corresponding Arabic word, *العروبة*, is given in the Camoos as an ancient name for Friday; see Golius p. 1551. Freytag III. p. 130. We are therefore entitled to infer, that ἡ *παρασκευή*, that is, the *παρασκευή* of the weekly Sabbath, became at an early date among Jews, Syrians, and Arabs, a current appellation for the sixth day of the week. Compare also the very peculiar phraseology of Matth. 27, 62.

The reasons which operated to introduce a *προσάββατον*, or preparation for the Sabbath, did not exist in the case of the other festivals, on which the preparation of food was not forbidden; Ex. 12, 16. Nevertheless, what had become customary in respect to the Sabbath, would naturally be imitated in other cases; and accordingly, after the exile, we find mention of the *προνομηνία*, *eve of the new-moon*, Judith 8, 6. In the Talmudists, a *passover-eve*, *עֶרֶב הַפֶּסַח*, is likewise spoken of; Buxtorf Lex. p. 1765. But what this could well have been, so long as the Passover (paschal supper) was regularly celebrated at Jerusalem, it is difficult to perceive. The *eve* (עֶרֶב) before the Passover festival could have included, at most, only the evening and the few hours before sunset at the close of the fourteenth of Nisan; like the primary usage in respect to the *προσάββατον*, as we have just seen. But according to all usage of language, both in the Old and New Testament, those hours and that evening were the *Passover itself*, and not its preparation; unless indeed the paschal meal and its accompaniments be called the preparation of the subsequent festival of seven days; which again is contrary to all usage. It would seem most probable, therefore, that this mode of expression did not arise until after the destruction of the temple and the consequent cessation of the regular and legal passover-meal; when of course the seven days of unleavened bread became the main festival.

But even admitting that a *passover-eve* (עֶרֶב הַפֶּסַח) did exist in the time of our Lord; still, the expression could in no legitimate way be so far extended as to include more than a few hours before sunset. It could not have commenced apparently before the ninth hour, when they began to kill the paschal lamb; see p. 211 sq. On the other hand, the Hebrew term *עֶרֶב הַפֶּסַח*, for which the Greek *παρασκευή* stands in the New Testament, was employed, as we have seen, as a specific name in popular usage for the whole sixth day of the week or Friday, not only by the Jews, but also by the Syrians and Arabs. Hence, when John here says: ἡ δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσπερ ἔτι, there is a twofold difficulty in referring his language to a preparation or *eve* of the regular Passover; *first*, because apparently no such eve or preparation did or could well then exist; and *secondly*, because, it being then the sixth hour or mid-day, the eve or time of preparation (supposing it to exist) had not yet come, and the language was therefore inapplicable. But if John be understood as speaking of the weekly *παρασκευή* or *προσάββατον*, which was a common name for the whole of Friday, then the mention of the sixth hour was natural and appropriate.

We come then to the conclusion, that if John, like Mark in c. 15, 42, had here defined the phrase in question, he would probably have written on this wise: ἦν δὲ παρασκευὴ τοῦ πάσχα, ὃ ἐστὶ προσάββατον τοῦ πάσχα, that is, the paschal Friday, the day of preparation or *fore-sabbath* which occurred during the paschal festival. In a similar manner Ignatius writes, *σάββατον τοῦ πάσχα*, Ep. ad Phil. c. 13; and Socrates also, *σάββατον τῆς ἑορτῆς*, Hist. Ecc. V. 22. And further, in the only other two instances where John uses the word *παρασκευή*, he applies it to this very same day of our Lord's crucifixion, and in this very same sense of the weekly *παρασκευή*, preceding the weekly Sabbath; John 19, 31. 42.

D) John 19, 31 ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, see p. 216. d. Here, as is alleged, it is the coincidence of the first festival day with the Sabbath, that made the latter a "great" day. This would certainly be the effect of such a coincidence; but the Sabbath of the Passover would also be still a "great" day, even when it fell upon the second day of the festival. The last day of the festival of Tabernacles is called "that great day;" though in itself not more sacred than the first day; John 7, 37. comp. Lev. 23, 33-36. So קָרָא מְקָרָא, *the calling of assemblies*, Is. 1, 13, is rendered ἡμέρα μεγάλη by the Seventy, implying that in their estimation any day of solemn convocation was a great day. The Sabbath, then, upon which the sixteenth of Nisan or second day of the festival fell, might be called "great" for various reasons. *First*, as the Sabbath of the great national festival, when all Israel was gathered before the Lord. *Secondly*, as the day when the first fruits were presented with solemn rites in the temple; a ceremony paramount in its obligations even to the Sabbath; see above p. 213. Lightfoot Hor. Heb. in Joh. 19, 31. Reland. Antiqq. Sac. 4. 2. 4. p. 227. *Thirdly*, because on that day they began to reckon the fifty days before the festival of Pentecost, Lev. 23, 15 sq. In all these circumstances there is certainly enough to warrant the epithet "great" as applied to the Sabbath on which the sixteenth of Nisan might fall, as compared with other Sabbaths.—There exists, therefore, no necessity, and indeed no reason, for supposing, that John by this language meant to describe the Sabbath in question as coincident with the first paschal day or fifteenth of Nisan.

E) John 13, 27-30; see p. 216. e. Here the words: "Buy what we have need of εἰς τὴν ἑορτήν *for the festival*," have been misunderstood, by taking ἑορτή for the *paschal supper*, a signification which is quite foreign to it; see p. 217 above. The disciples thought Judas was to buy the things necessary for the *festival* on the fifteenth and following days. If now our Lord's words were spoken on the evening preceding and introducing the fifteenth of Nisan, they were appropriate; for some haste was necessary, since it was already quite late to make purchases for the next day. But if they were uttered on the evening preceding and introducing the fourteenth of Nisan, they were not thus appropriate; for then a whole day was yet to intervene before the festival. This passage therefore confirms, rather than contradicts, the testimony of the other Evangelists.

F) There remains the objection, that a public judicial act, like that by which Jesus was condemned and executed, was unlawful upon the Sabbath and on all great festival days; see above, p. 216. f. This consideration has, at first view, some weight, and has

been often and strenuously urged; yet it is counterbalanced by several circumstances which very greatly weaken its force.

The execution itself took place under Roman authority; and therefore does not here come into account. And as to the proceedings of the Sanhedrim, even admitting that the prohibitory precepts already existed, (which is very doubtful,) yet there are in the Mishna and Gemara other precepts of equal antiquity and authority, which actually direct and regulate the meeting and action of that body on the Sabbath and on festival days; see Mishn. Sanhedr. 10. 4. Gemar. Sanhedr. 10. Tholuck Comm. zu Joh. p. 304 sq. 6te Aufl. But besides all this, the chief priests and Pharisees and Scribes, who composed the Sanhedrim, are every where denounced by our Lord as hypocrites, 'who say, and do not; who bind heavy burdens upon others, but themselves touch them not with one of their fingers;' Matth. 23, 1 sq. Such men, in their rage against Jesus, would hardly have been restrained even by their own precepts. They professed likewise, and perhaps some of them believed, that they were doing God service; and regarded the condemnation of Jesus as a work of religious duty, paramount to the obligations of any festival. Nor are other examples of such a procedure by any means wanting. We learn from John 10, 22, 31, that on the festival of Dedication, as Jesus was teaching in the temple, "the Jews took up stones to stone him." On the day after the crucifixion, which, as all agree, was a Sabbath and a "great day," the Sanhedrim applied to Pilate for a watch; and themselves caused the sepulchre to be sealed, and the watch to be set; Matth. 27, 62 sq. A stronger instance still is recorded in John 7, 32, 37, 44, 45; where it appears, that on the last *great* day of the festival of Tabernacles, the Sanhedrim having sent out officers to seize Jesus, "some of them would have taken him, but no man laid hands on him;" so that the officers returned without him to the Sanhedrim, and were in consequence censured by that body. The circumstances show conclusively, that on this last great day of that festival, the Sanhedrim were in session and waiting for Jesus to be brought before them as a prisoner. Nor was it merely a casual or packed meeting, but one regularly convened; for Nicodemus was with them, v. 50. And finally, according to Matth. 26, 3-5, the Sanhedrim, when afterwards consulting to take Jesus and put him to death, decided not to do it on the festival. Why? because it would be unlawful? Not at all; but simply "lest there should be an uproar among the people." But when, through the treachery of Judas, this danger was avoided, the occasion was too opportune not to be gladly seized upon even on a great festival day.

All these considerations seem to me to sweep away the whole force of this objection; on which Scaliger and Casaubon, as also Beza and Calov, laid great stress; and which Lücke has again brought forward and urged with no little parade.

Such then is a general review of the passages and arguments, on the strength of which the alleged discrepancy between John and the other Evangelists in respect to this Passover has usually been maintained. Nothing has here been assumed, and nothing brought forward, except as founded on just inference and safe analogy. After repeated and calm consideration, there rests upon my own mind a clear conviction, that there is nothing in the language of John, or in the attendant circumstances, which upon fair interpretation requires or permits us to believe, that the beloved disciple either intended

to correct, or has in fact corrected or contradicted, the explicit and unquestionable testimony of Matthew, Mark, and Luke.

VIII. *Early Historical Testimony.* Some circumstances in the early history of the Christian church seem to favour the idea, that among the primitive teachers, those who were most familiar with the writings and views of the Apostle John, held to the belief that our Lord did celebrate the regular Passover with his disciples on the evening before his crucifixion. The question which we have been discussing, seems to have first arisen in connection with the great passover controversy, in the latter part of the second century. The churches of Asia Minor, gathered chiefly from Jewish converts, continued the keeping of the Passover on the evening after the fourteenth of Nisan, simultaneously with the Jews; and made this the central point of their celebration of our Lord's passion and resurrection, on whatever day of the week it might occur. But the Western churches, formed mostly from Gentile converts, discarded the Passover; and celebrated annually the resurrection of our Lord on a Sunday, and observed the preceding Friday as a day of penitence and fasting.

The advocates of the course pursued by the Western churches, took the ground, that "the last meal of Jesus with his disciples was not the Passover; since according to John's Gospel Christ partook of it on the thirteenth of Nisan; while on the following day, which was the appointed time for the Jewish Passover, he offered up himself as the true sacrifice for mankind, of which the Passover was the type;" see in Chron. Pasch. I. p. 13. ed. Dindorf. On the other side, Polycarp testified that he had once celebrated the regular Jewish Passover with the Apostle John; and Polycrates, bishop of Ephesus, in an epistle to Victor bishop of Rome, appealed to the testimony of the Apostles John and Philip, and that of other bishops and teachers, "that all kept the day of the Passover on the fourteenth according to the Gospel;" Euseb. Hist. Ecc. V. 24. It is hence evident, that the teachers and churches of Asia Minor, among whom John had lived and taught, celebrated the Passover on the evening after the fourteenth of Nisan, in agreement, as they held, with the example of John himself, and κατὰ τὸ εὐαγγέλιον, "according to the Gospel;" a phrase which can have reference only to that single celebration of the Passover, which, according to Matthew, Mark, and Luke, our Lord held with his disciples the evening on which he was betrayed. We are therefore entitled to draw from the language of Polycrates this inference, viz. that he and those before him in Asia Minor, who had been familiar with John and other Apostles, had no belief that John's Gospel contained any thing respecting the Passover at variance with the testimony of the other Evangelists. See the subject more fully treated in *Biblioth. Sac.* I. c. p. 428 sq.

Conclusion. It has been the object of this Note to show, that upon all grounds, both of philology and history, the conclusion is valid and irrefragable, that the testimony of John in respect to the Passover need not be, and is not to be, understood as conflicting with that of Matthew, Mark, and Luke. In the face of evidence so decisive, it is painful to find professed teachers of the Bible pressing the alleged difficulty to an extreme, in order to overthrow the authority of Holy Writ; and declaring ostentatiously, that "the important contradiction between John and the other Evangelists remains firm, and all attempts to remove it are false!" De Wette Handb. zu Joh. 13, 1.

For a review of other proposed methods of conciliation, and for the literature of the subject, the student is referred to the author's article above mentioned, in the *Biblioth. Sacra*, for Aug. 1845, p. 405-436. See also Winer's *Realw. art. Pascha*, II. p. 238 sq.

§ 133. For the cup mentioned by Luke in v. 17, see the preceding Introductory Note, p. 214.

The contention among the disciples had apparently occurred quite recently, perhaps even in the guest-chamber while taking their places at the table. That they were prone to yield to such a spirit, is evident from the instances recorded in § 79 and also § 108. Our Lord on this solemn occasion reproves them; especially by the touching act of washing their feet; see § 134.—The aorist *ἐγένετο* Luke 22, 24, is to be rendered as the pluperfect; see Note on § 145.

§ 134. The washing of the disciples' feet by their Lord and Master was an impressive lesson, that they should live in harmony and love and humility one with another. The occasion of this act was their previous contention, as related by Luke in § 133. Compare Luke 24, 26 sq. with John 13, 16 sq. John's narrative is supplementary to that of Luke; and therefore he does not speak of the contention itself, because the latter had already described it.

On the phrase *πρὸ τῆς ἐσθιῆς τοῦ πάσχα*, v. 1, see above in Intro. Note, p. 217.—The phrase *δελτινου γενομένου* v. 2, is here equivalent to "supper being come," or "during supper;" see v. 4 and v. 12. The time of the action was probably after they had taken their places at table, and before they had partaken of the proper meal; perhaps between the first and second cups of wine; see p. 214 above.

§ 135. The sequence of the transactions during the supper appears to have been the following: The taking of their places at table; the contention; the first cup of wine; the washing of the disciples' feet and reproof (§§ 133, 134); the pointing out of the traitor (§ 135); the foretelling of Peter's denial (§ 136); institution of the Lord's Supper (§ 137), etc. Luke's order differs from that of Matthew and Mark, in placing by anticipation the institution of the Eucharist before the pointing out of the traitor, etc. He was apparently led to this by the mention of the first cup of wine, vv. 17. 18. Afterwards he returns and narrates the previous circumstances.

In the present section, Jesus first declares that one of the twelve shall betray him; they in amazement inquire, "Lord is it I? is it I?" and Peter makes a sign to John leaning on Jesus' bosom, that he should ask, who it was. John does so; and Jesus gives him privately a sign by which he may know the traitor, viz. the sop. The amazement and inquiry still continuing, Jesus gives the sop to Judas; who then conscience-smitten, but desiring to conceal his confusion, asks as the others had done, "Lord, is it I?" Jesus answers him, and he immediately goes out, before the institution of the Eucharist; comp. John 13, 26 sq.—For John 13, 28. 29, see Intro. Note, p. 221.

§ 136. Mark says, "Before the cock crow *twice*," v. 30; the other Evangelists have simply, "Before the cock crow;" see Note on § 144.

§ 137. The institution of the Lord's Supper took place obviously at the close of the passover-meal, and in connection with the "cup of blessing," or third cup, which terminated the meal proper; comp. 1 Cor. 10, 16, and see p. 214 above. With this view accords the *μετὰ τὸ δειπνῆσαι* of Luke 22, 20 and 1 Cor. 11, 25. Matthew and Mark speak of Jesus as breaking the bread *ἐσθιόντων αὐτῶν*, which implies nothing more than "during the meal," while they were *yet* eating; and does not require the institution of the bread to be separated from that of the cup.

§ 142. Matthew relates that our Lord went away *thrice* and prayed. Mark speaks of his going away twice only, but mentions his coming again the *third* time, v. 41; and therefore accords with Matthew. According to Luke, Jesus goes away and prays, and an angel strengthens him; after which he prays the "more earnestly," v. 44. The three Evangelists, therefore, agree in their narratives.

§ 143. Jesus advances to meet the crowd, and declares himself to be the person whom they sought. At the same time Judas, in order to fulfil his bargain, comes up and salutes him with a kiss.

§ 144. An oriental house is usually built around a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a smaller wicket for single persons, kept by a porter. In the text, the interior court, often paved or flagged, and open to the sky, is the *αὐλή*, where the attendants made a fire; and the passage beneath the front of the house, from the street to this court, is the *προαίλιον* or *πυλὼν*. The place where Jesus stood before the high priest, may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court; for Jesus heard all that was going on around the fire; and turned and looked upon Peter; Luke 22, 61.

Peter's *first* denial took place at the fire in the middle of the court, on his being questioned by the female porter.—Peter then, according to Matthew and Mark, retreats into the passage leading to the street (*πυλὼν, προαίλιον*), where he is again questioned, and makes his *second* denial. Luke and John do not specify the place. The Evangelists differ in their statements here, as to the person who now questioned him. Mark says the same maid, *ἡ παιδίσκη*, saw him again (*πάλιν*), and began to question him, v. 69; Matthew has *ἄλλη*, another maid, v. 71; Luke writes *ἕτερος*, another person, or another man, *ἄνθρωπος*, v. 58; while John uses the indefinite form *εἶπον*, *they said*. As, according to Matthew (v. 71) and Mark (v. 69), there were several persons present, Peter may have been interrogated by several.—The *third* denial took place an hour after, probably near the fire, or at least within the court, where our Lord and Peter could see each other; Luke 22, 61. Here Matthew and Mark speak of several interrogators, Luke has *ἄλλος τις*, and John specifies the servant of the high priest.

The three denials are here placed together for convenience, although during the intervals between them the examination of Jesus was going on before the high priest; the progress of which is given in § 145.

Mark relates that the cock crowed *twice*, vv. 68. 72; the others speak only of his crowing *once*. This accords also with their respective accounts of our Lord's prophecy; see § 136. The cock often crows irregularly about midnight or not long after; and again always and regularly about the third hour or day-break. When therefore "the cock-crowing" is spoken of alone, this last is always meant. Hence the name ἀλεκτοροφωνία, *cock-crowing*, for the third watch of the night, which ended at the third hour after midnight; Mark 13, 35. Mark therefore here relates more definitely; the others more generally.

§ 145. This examination by Caiaphas, John 18, 19-23, took place soon after Peter's first denial; see § 144. Not improbably the high-priest again withdrew, after having sent off messengers to convoke the Sanhedrim, which met at early dawn, Luke 22, 66.—Luke 22, 63-65 is transposed, in accordance with Matthew and Mark.

The aorist ἀπέστειλεν in John 18, 24, is to be rendered by the pluperfect: "Annas *had* sent him," etc. Such a use of the aorist is not unfrequent, where an earlier circumstance is inserted afterwards, Matth. 14, 3. 4. '26, 48. Luke 22, 24; or also in relative clauses, Luke 19, 15. 24, 1. John 11, 30. Acts 1, 2. See Winer Gramm. § 41. 5. Buttmann § 137. 3. n. 1. Kühner Ausf. Gramm. § 444.

§ 146. On John 18, 28, see Introd. Note, p. 218.

§ 149. The χλαμὺς κοκκίνη of Matth. 27, 28, and the ἱμάτιον πορφυρεῶν of John 19, 2, are put for the *paludamentum* or military cloak worn by officers; see Adam's Rom. Antiqq. p. 371. The terms κόκκινος *coccus-dyed, crimson*, and πορφυρεῶς *purple*, seem to be nearly synonymous; just as in English *purple-red* and *crimson* are often interchanged. So Hor. Sat. II. 6. 102 "rubro cocco tincta vestis," which in v. 106 is "vestis purpurea."

§ 150. On the phrase παρασκευὴ τοῦ πάσχα, v. 14, see the Introd. Note, p. 219.—In the same verse, the expression ὥρα δὲ ὥς ἐλ' ἔκτι does not accord with the ὥρα τρίτη of Mark 15, 25; see in § 153. But the ὥρα τρίτη of Mark, as the hour of the crucifixion, is sustained by the whole course of the transactions and circumstances; as also by the fact stated by Matthew, Mark, and Luke, that the darkness commenced at the *sixth* hour, after Jesus had already for some time hung upon the cross; see § 155. init. The reading ἔκτι in John is therefore probably an early error of transcription for τρίτη (ς' for ϛ'). Indeed, this last reading is found in *Cod. Bezae* and *Cod. Reg.* 62, as well as several other authorities; so that its external weight is marked by Griesbach as nearly or quite equal to that of the common reading; while the internal evidence in its favour is certainly far greater; see Griesbach and Wetstein in loc.—The suggestion of some commentators, that John here computes the hours from midnight, seems to be without any historical foundation. The time also which would thus result, viz. sunrise, would be much too early for the course of events.

§ 151. Judas repented, it would seem, as soon as he saw that Jesus was delivered over to be crucified. Till then he had hoped, perhaps, to enjoy the reward of his treachery, without involving himself in the guilt of his Master's blood.

According to Matthew (v. 5), Judas "strangled" i. e. hanged himself, ἀπήγξατο. Luke says in Acts 1, 18, "falling headlong (πρηγῆς γενόμενος) he burst asunder." These two accounts are not inconsistent with each other; the rope breaking, the fall might easily be such as to cause the bursting of the abdomen.

In Acts 1, 18 ἐκτίσται is to be rendered: *he gave occasion to purchase*, was the occasion of purchasing. For such an usage, see Heb. 2, 10. Matth. 27, 60. John 3, 22 coll. 4, 1. 2. Rom. 14, 15. 1 Cor. 7, 16. 1 Tim. 4, 16. etc.

The quotation in Matth. 27, 9, 10, is found, not in Jeremiah, but in Zech. 11, 12 sq. The reading Ἱερμίου is therefore most probably an early error of a transcriber, misled by a reminiscence of Jer. 18, 1 sq. The Syriac version, the earliest of all, as also several other versions and manuscripts, have simply διὰ τοῦ προφήτου, which is apparently the true reading. Other later authorities read Ζαχαρίου. See Wetstein and Griesbach in loc.

§ 152. Jesus bore his cross at first; but he being probably faint from exhaustion, Simon was compelled to bear it after him.

The ὄξος μετὰ χολῆς μεμιγμένον of Matthew 27, 34, is the same with the ἐσφυμισμένον οἶνον of Mark 15, 23, viz. cheap acid wine mingled with myrrh. Such a drink was given to persons about to be executed, in order to stupify them. Babylon. Sanhedr. fol. 43. 1: "prodeunti ad supplicium capitis potum dederunt, granum thuris in poculo vini, ut turbaretur intellectus ejus;" in allusion to Prov. 31, 6. See Lightfoot Hor. Heb. in Matth. l. c.

§ 153. Various slight transpositions in the verses are made in this Section, in order to present their parallelism to the eye.—On the four different forms of the title on the cross, see Note on § 15.

§ 154. According to Matthew and Mark, both the malefactors reviled Jesus; while according to Luke, one was penitent. In the former Evangelists, there is here an enallage of number; the plural being put for the singular. This is often done, where the predicate relates strictly to one subject, while yet the writer expresses the idea generally. So Matth. 26, 8 coll. John 12, 4. Matth. 2, 20. 9, 8. Mark 7, 17 coll. Matth. 15, 15. Mark 5, 31 coll. Luke 8, 45. Matth. 24, 1 coll. Mark 13, 1. John 19, 29 coll. Matth. 27, 48. etc. See Winer Gramm. § 27. 2.—For the ὄξος in Luke 23, 36, see Note on § 155.

§ 155. In Matth. 27, 46 ἡλί is the Heb. אֱלֹהִים; and in Mark 15, 34 ἐλωῖ is the Aram. אֱלֹהִים; both signifying *my God*.

The ὄξος in Matth. 22, 48 and the parallel verses, is here the *posca* or common drink of the Roman soldiers, viz. cheap acid wine mingled with water. In Matthew and Mark the sponge is said to be put upon a reed; in John, upon hyssop. Here probably a *stalk* or *stem* of hyssop is to be understood; the cross not being of any great height. The particular plant designated by the צִיִּס and ὕσσωπος of the Hebrews, has not yet been fully ascertained by botanists. It probably included not only the hyssop of the shops, but also other aromatic plants, as mint, wild marjoram, etc. See Celsius Hierobot. l. p. 407 sq. Rosenm. Bibl. Archaeol. IV. i. p. 108. Winer Bibl. Realw. art. Ysop, II. p. 819.

§ 156. Matth. 27, 55. 56 etc. refers to a later point of time than John 19, 25 sq. Mary and the other women had now retired to a distance from the scene of suffering.

§ 157. On the phrase *μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου*, John 19, 31, see *Introduct. Note*, p. 221.

Luke 23, 54 καὶ σάββατον ἐπέφωσκε, lit. *and the Sabbath was dawning*, i. e. drew on; the word *ἐπέφωσκε*, which properly belongs to the natural day, being here figuratively and poetically applied to the civil day, which among the Jews began at sunset. This interpretation is here the necessary one; see the *ὀψίας γενομένης* of Matthew and Mark, and the *ἡμέρα ἣν παρασκευή* of Luke himself.

It was according to custom among the Jews, that the bodies of persons publicly executed should be taken down and buried before sunset. So Joseph. B. J. 4. 5. 2: *Τοσαύτην Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνεσταυρουμένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν.*

PART IX.

OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

§§ 159—173.

INTRODUCTORY NOTE.

A FULL discussion upon this part of the Gospel History, embracing a review of the main difficulties in the way of harmonizing the accounts of the four Evangelists, was published by the author of these Notes, in the *Bibliotheca Sacra* for Feb. 1845, p. 162 sq. To this the student is referred for a more complete examination of the subject.

It is no doubt true, that more of these apparent difficulties are found in this short portion of the Gospels, than in almost all the rest. This has its cause in the circumstance, that each writer here follows an *eclectic* method, and records only what appertained to his own particular purpose or experience. Thus many of the minor and connecting facts have not been preserved; and the data are therefore wanting to make out a full and complete harmony of all the accounts, without an occasional resort to something of hypothesis. Had we all the facts, we may well rest assured, that this part of the sacred history would at once prove to be as exact, as consistent, and as complete, as any and every other portion of the Word of God.

The general results of the investigations upon which we are now entering, may be presented in the following summary view of the events and circumstances connected with our Lord's resurrection and ascension, in the order of their occurrence.

The resurrection took place at or before early dawn on the first day of the week; when there was an earthquake, and an angel descended and rolled away the stone from the sepulchre and sat upon it; so that the keepers became as dead men from terror. At early dawn, the same morning, the women who had attended on Jesus, viz. Mary Magdalene, Mary the mother of James, Joanna, Salome, and others, went out with

spices to the sepulchre in order further to embalm the Lord's body. They inquire among themselves, who should remove for them the stone which closed the sepulchre. On their arrival they find the stone already taken away. The Lord had risen. The women knowing nothing of all that had taken place, were amazed; they enter the tomb, and find not the body of the Lord, and are greatly perplexed. At this time Mary Magdalene, impressed with the idea that the body had been stolen away, leaves the sepulchre and the other women, and runs to the city to tell Peter and John.

The other women remain still in the tomb; and immediately two angels appear, who announce unto them that Jesus is risen from the dead, and give them a charge in his name for the Apostles. They go out quickly from the sepulchre, and proceed in haste to the city to make this known to the disciples. On the way Jesus meets them, permits them to embrace his feet, and renews the same charge to the Apostles. The women relate these things to the disciples; but their words seem to them as idle tales, and they believe them not.

Meantime Peter and John had run to the sepulchre, and entering in had found it empty. But the orderly arrangement of the grave-clothes and of the napkin, convinced John that the body had not been removed either by violence or by friends; and the germ of a belief sprung up in his mind, that the Lord had risen. The two returned to the city. Mary Magdalene, who had again followed them to the sepulchre, remained standing and weeping before it; and looking in she saw two angels sitting. Turning around she sees Jesus; who gives to her also a solemn charge for his disciples.

The further sequence of events, consisting chiefly of our Lord's appearances, presents comparatively few difficulties. The various manifestations which the Saviour made of himself to his disciples and others, as recorded by the Evangelists and Paul, may accordingly be arranged and enumerated as follows:

1. To the women returning from the sepulchre. Reported only by Matthew.

See § 162.

2. To Mary Magdalene, at the sepulchre. By John and Mark. § 164.

3. To Peter, perhaps early in the afternoon. By Luke and Paul. § 166.

4. To the two disciples going to Emmaus, towards evening. * By Luke and Mark. § 166.

5. To the Apostles (except Thomas) assembled at evening. By Mark, Luke, John, and Paul. § 167.

N.B. These five appearances all took place at or near Jerusalem, upon the first day of the week, the same day on which the Lord arose.

6. To the Apostles, Thomas being present, eight days afterwards at Jerusalem. Only by John. § 168.

7. To seven of the Apostles on the shore of the Lake of Tiberias. Only by John. § 169.

8. To the eleven Apostles and to five hundred other Brethren, on a mountain in Galilee. By Matthew and Paul. § 170.

9. To James, probably at Jerusalem. Only by Paul. § 171.

10. To the eleven at Jerusalem, immediately before the ascension. By Luke in Acts, and by Paul. § 171.

Then follows the ascension. § 172.

§ 159. The women had rested on the seventh day, according to Luke 23, 56; and the Sabbath being past (*διαγενόμενον*) Mark relates (v. 1) that they brought spices to anoint the body. This purchase would seem to have been made in the evening after the Sabbath; since Mark proceeds in v. 2 to narrate what they did early the next morning. In that case Luke (l. c.) speaks of the spices by way of anticipation.—Or, if with some, we follow Luke and regard the spices as having been purchased *before* the Sabbath; then the *ἡγόρασαν* of Mark 16, 1 is to be rendered in the pluperfect, as in the English version; see Note on § 145. This however is less in accordance with the *διαγενομένου τοῦ σαββάτου* of Mark.

The angel had descended and the earthquake had taken place, before the arrival of the women. Our Lord therefore had arisen from the tomb at or before early dawn. See the next Note.—Verses 2–4 of Matthew are here transposed into their natural order. As they stand in Matthew, the aorists *ἐγένετο* and *ἀπεκύλισε* must be rendered as the pluperfect: “*had been*” and “*had rolled away*;” see Note on § 145.

The body of our Lord was laid in the sepulchre before sunset on Friday; and he rose early on the morning of Sunday. He therefore rose on the third day; having lain in the tomb during one whole day and a part of two others; in all not far from thirty-six hours. On the expressions: *the third day* and *after three days*, see Note on § 49.

§ 160. The point of time when the women visited the sepulchre is very definitely marked by all the Evangelists, viz. Matthew *τῇ ἐπιφωσκούσῃ* sc. *ἡμέρᾳ*, Mark *λίαν πρωῒ*, Luke *ῥοθρου βαθείας*, John *πρωῒ σκοτίας ἔτι οὐσης*. These expressions all go to fix the time at what we call *early dawn*, or *early twilight*; after the break of day, but while the light is yet struggling with darkness.

But Mark, in v. 2, has added the phrase *ἀνατείλαντος τοῦ ἡλίου*, which according to every law of the aorist must be rendered: *the sun being risen*; or, as the English version has it, *at the rising of the sun*. These words seem, at first, to be directly at variance with the language of the other three Evangelists, and with the *λίαν πρωῒ* of Mark himself. Nor does the reading *ἀνατέλλοντος* in *Cod. Bezae*, nor the insertion of *ἔτι* before *ἀνατείλαντος* as in *Cod. Colb.* and others, help the matter. The latter is incompatible with the signification of the aorist; while the present *ἀνατέλλοντος* is just as inconsistent with the preceding *λίαν πρωῒ*. It matters little here, whether the sun was in the act of rising above the horizon, or already just risen.

Yet as Mark by the expression *λίαν πρωῒ* has definitely fixed the time in accordance with all the other Evangelists, we cannot suppose that by the subsequent phrase *ἀνατείλαντος τοῦ ἡλίου* he meant to contradict himself and them. He must therefore have employed this latter expression in a broader and less definite sense, not inconsistent with *λίαν πρωῒ*. As the sun is the source of light and day, and his earliest rays produce the contrast between night and dawn, so the term *sun-rising* might easily come in popular usage, by a metonymy of cause for effect, to be put for all that earlier interval, when his rays still struggling with darkness do yet usher in the day.

Accordingly, we find such a popular usage existing among the Hebrews and in the Old Testament. Thus in Judg. 9, 33, Zebul, after directing Abimelech to lie in wait with his people in the field during the night, goes on to say: “And it shall be, in the

morning, as soon as the sun is up (Heb. בִּזְרוֹחַ הַשֶּׁמֶשׁ), thou shalt rise early and set upon the city;" Sept. καὶ ἔσται τοπρῶν ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον κ.τ.λ. Here we have the very same use of the aorist, and the very same juxtaposition of πρῶν and ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον, and yet we cannot for a moment suppose that Abimelech was to wait till the sun actually appeared above the horizon, before he made his onset. So the Psalmist, Ps. 104, 22, speaking of the young lions that by night roar after their prey, proceeds thus: "The sun ariseth, they gather themselves together, and lay them down in their dens;" Sept. ἀνέτειλεν ὁ ἥλιος κ.τ.λ., still in the aorist. But beasts of prey do not wait for the actual appearance of the sun above the horizon ere they shrink away to their lairs; the break of day, the dawning light, is the signal for their retreat. See also Sept. 2 K. 3, 22. 2 Sam. 23, 4. In all these passages the language is entirely parallel to that of Mark 16, 2; and they fully illustrate and confirm the principle, that the *sun-rising* is here used by Mark in a popular sense, as equivalent to the *rising of the day*, or early dawn.—This use too of the aorist in the Septuagint, serves to show that ἀνατείλαντος, not ἀνατέλλοντος, is the true reading in the Greek.

There was probably something in respect to Mary Magdalene, which gave her a peculiar prominence in these transactions. This may be inferred from the fact, that John mentions Mary Magdalene, and her alone; while the other Evangelists likewise name her first, as if holding the most conspicuous place.—On the different names and number of the women, as narrated by the different Evangelists, see Note on § 57.

Mary Magdalene, amazed at not finding the body of Jesus, and supposing it to have been stolen, leaves the other women, probably in the sepulchre, and returns to the city to tell Peter and John. To them she uses the phrase οἶδαμεν v. 2, meaning herself and the other women; but afterwards, when she speaks to the angels, it is οἶδα, v. 13.

§ 161. Luke speaks of two angels; Matthew and Mark of only one; see the Note on § 57.—Mark says he was sitting; Luke speaks of them apparently as standing, ἐπίστησαν, v. 4. But ἐπίστημι, in its appropriate and acknowledged usage, is *to appear suddenly, to be suddenly present*, without reference to its etymology; comp. Luke 2, 9. Acts 12, 7. So Passow, *plötzlich erscheinen*. See also Reiske Indic. Opp. Demosth. art. ἐπιστάναι. Sturz Lex. Xenoph. ib.

In Matthew, the angel addresses the women apparently while still sitting on the stone outside of the sepulchre; in Mark and Luke, on the contrary, the conversation takes place in the sepulchre. But although Matthew does not speak of the women as entering the tomb, yet in v. 8 he describes them as coming out of it (ἐξελθοῦσαι); so that of course his account too implies, that the interview took place within the tomb, as narrated by Mark and Luke.

In recording the charge sent by the angels to the Apostles, Matthew and Mark dwell more upon Galilee; and Luke more upon the Lord's previous announcement of his resurrection.

§ 162. It is evident that Mary Magdalene was not with the other women, when Jesus thus met them on their return. Her language to Peter and John forbids the supposition, that she had already seen the Lord; see John 20, 2. See *Biblioth. Sacra*, Feb. 1845, p. 171.

§ 163. Mary Magdalene had gone to Peter and John only; who would seem to have lodged by themselves in a different part of the city. The other women went apparently to the rest of the disciples. When therefore it is here said of John, on his entering the sepulchre (v. 8), that "he saw and believed," this is not at variance with v. 9, nor yet with Luke 24, 11. What was it that John thus believed? Not the mere report of Mary Magdalene, that the body had been taken away; for so much he must have known and believed, when he stooped down and looked into the sepulchre. His belief must have been of something more and greater. The grave-clothes lying orderly in their place, and the napkin folded together by itself, made it evident that the tomb had not been rifled, nor the body stolen by violent hands; for these garments and the spices would have been of more value to thieves, than merely a naked corpse; at least, thieves would not have taken the pains thus to fold the garments together. The same circumstances showed also that the body had not been removed by friends; for they would not thus have left the grave-clothes behind. All these considerations excited in the mind of John the germ of a belief, that Jesus was risen from the dead. He believed (*ἐπίστευσε*) because he saw; "for (*γὰρ*) as yet they knew not the Scripture," v. 9. He now began to recall and understand our Lord's repeated declaration, that he was to rise again on the third day; a declaration on which the Jews had already acted in setting a watch. See Matth. 16, 21, 17, 23. Luke 9, 22, 24, 6, 7. etc. Matth. 27, 63 sq. In this way, the apparent want of connection (sometimes urged) between verses 8 and 9, disappears; and the word *ἐπίστευσε* is left in the signification of a religious belief usual to it in John's Gospel. See John 3, 15, 16 sq. 10, 26, 19, 35. al. saep.

§ 164. Mary Magdalene now manifestly sees the angels for the first time; and this circumstance also goes to show, that she had previously left the other women at the sepulchre before the angels appeared to them.

A main difficulty occurs here in fixing the order of time, between our Lord's appearance to Mary Magdalene and that to the other women in § 162. This arises from the use of the word *πρῶτον* in Mark 16, 9, which seems to imply that this appearance to Mary Magdalene was the first of all: *ἐφάρη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ*. Yet the whole course of events and circumstances shows conclusively, that Jesus had previously appeared to the other women. We are therefore compelled, and that in accordance with good and ordinary usage, to regard *πρῶτον* as put here not absolutely, but *relatively*. That is to say, Mark narrates three and only three appearances of our Lord; of these three that to Mary Magdalene takes place *first*, *πρῶτον*, and that to the assembled disciples the same evening occurs *last*, *ὔστερον*, v. 14. Now in any series or succession of events, where *πρῶτον* and *ὔστερον* are employed, whatever may be the number of intervening terms, *πρῶτον* marks the first of the series, and *ὔστερον* the last of the same series, and no other. So here in Mark, *ὔστερον* is put with the third appearance narrated; but had Mark mentioned four, then *ὔστερον* could not have stood with the third, but must have been used with the fourth or last; and so in every case. Hence as *ὔστερον* is here put relatively, and therefore does not exclude the subsequent appearances of our Lord to Thomas and in Galilee; so too *πρῶτον* here stands relatively, and does not exclude the previous appearance to the other women. Similar examples are found in 1 Cor. 15, 5-8, and in John 21, 14.

In this way the whole difficulty in the case before us vanishes; and the complex and cumbrous machinery of earlier commentators becomes superfluous.

§ 166. This appearance of our Lord to Peter, is mentioned only by Paul and by Luke, v. 34. It had not taken place when the two disciples left Jerusalem for Emmaus; or at least they had not heard of it. It had occurred when they returned; and that long enough before to have been fully reported to all the disciples and believed by them. It may perhaps have happened about the time the two disciples set off, or shortly afterwards.

§ 167. Paul speaks of the Apostles by their usual appellation, as *the twelve*, 1 Cor. 15, 5; Matthew, Mark, and Luke here speak of them as *the eleven*; Matth. 28, 16. Mark 16, 14. Luke 24, 33. Yet on this particular occasion, only *ten* were actually present; see John 20, 24.

When the disciples beheld their risen Lord, they thought they saw a spirit. Jesus reassures them; and presents to them indubitable evidence, that the same body of flesh and bones which had been crucified and laid in the sepulchre, was now risen and alive before them. On the general subject of the nature of our Lord's resurrection-body, see a full discussion by the author of these Notes in the *Bibliotheca Sacra* for May 1845, p. 292 sq.

Then follows our Lord's charge and commission to the eleven Apostles, delivered to them here in private by themselves; and distinct from the public and more general commission recorded in Matth. 28, 19, 20.—As a symbol of this commission to them in particular, and of the power which they should shortly receive through the Spirit imparted from on high, "he breathed on them, and said, Receive ye the Holy Ghost;" John 20, 22. There was in this emblem a recognition and reiteration of the gracious promise of the Spirit before made; which was to be abundantly fulfilled on the day of Pentecost. See John 14, 26. 16, 7 sq. Acts 2, 1 sq.

§ 169. This appearance of our Lord to the seven disciples at the Lake of Galilee, is shown to have preceded that upon the mountain, by John 21, 14. It was his third appearance to the *Apostles*; see §§ 167, 168. They were now waiting the appointed time, to meet Jesus upon a certain mountain; Matth. 28, 16.

§ 170. The set time had now come; and the eleven disciples went away into the mountain, "where Jesus had appointed them." It would seem probable, that this time and place had been appointed of our Lord for a solemn and more public interview, not only with the eleven whom he had already met more than once, but with all his disciples in Galilee; and that therefore it was on this same occasion, when, according to Paul, "he was seen of above five hundred brethren at once." That the interview in Matthew was not confined to the eleven alone, seems evident from the fact that "some doubted;" for this could hardly be supposed true of any of the eleven, after what had already happened to them in Jerusalem and Galilee, and after having been appointed to meet their risen Lord at this very time and place. The appearance to the five hundred must at any rate be referred to Galilee; for even after our Lord's ascension, the num-

ber of the names in Jerusalem were together only about an hundred and twenty; Acts 1, 15. And further, Paul in enumerating the appearances of Jesus, in 1 Cor. 15, 5-8, specifies only those to *Apostles*, with this single exception; which therefore seems of itself to imply, that the eleven also were here included. I therefore, with many leading commentators, do not hesitate to regard the interviews thus described by Matthew and Paul, as identical. It was a great and solemn occasion. Our Lord had directed, that the eleven and all his disciples in Galilee should thus be convened upon the mountain. It was the closing scene of his ministry in Galilee. Here his life had been spent. Here most of his mighty works had been done and his discourses held. Here his followers were as yet most numerous. He therefore here takes leave on earth of those among whom he had lived and laboured longest; and repeats to all his disciples in public the solemn charge, which he had already given in private to the Apostles: "Go ye therefore and teach all nations;—and lo, I am with you always, even unto the end of the world." It was doubtless the Lord's last interview with his disciples in that region; his last great act in Galilee.

§ 171. Luke relates, in Acts 1, 3, that Jesus showed himself alive to the Apostles "after his Passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." This would seem to imply interviews and communications, as to which we have little more than this very general notice. One of these may have been the appearance to James, mentioned by Paul only (1 Cor. 15, 7), and subsequent to that to the five hundred brethren. It may be referred with most probability to Jerusalem, after the return of the Apostles from Galilee.

Afterwards, our Lord again, according to Paul, "was seen of all the Apostles." This was apparently an appointed meeting; the same which Luke speaks of in Jerusalem, immediately before the ascension. It was of course the Lord's last interview with his Apostles.

§ 172. During the preceding discourse, Acts 1, 7. 8 (§ 171), or in immediate connection with it, our Lord leads the Apostles out *as far as to Bethany* (ὡς εἰς Βηθάνην); and lifting up his hands he blessed them; Luke 24, 50. This act of blessing must be understood, by all the laws of language, as having taken place at or near Bethany. The connecting particle is not δέ, as in the beginning of the verse, but καί, and this again is followed by another καί. "And it came to pass, WHILE he blessed them, he was parted from them, and carried up into heaven." Our Lord's ascension, then, took place at or near Bethany. Indeed, the sacred writer could hardly have found words to express the fact more definitely and fully; and a doubt on this point could never have suggested itself to the mind of any reader, but for the language of the same writer in Acts 1, 12, where he relates that after the ascension the disciples "returned unto Jerusalem from the mount called Olivet." Luke obviously did not mean to contradict himself; and the most that this expression can be made to imply, is, that from Bethany where their Lord had ascended, which lies on the eastern slope of the Mount of Olives, a mile or more below the summit of the ridge, the disciples returned to Jerusalem by a path across the Mount. Indeed, Bethany is described in the New Testament as connected with, or as a part of, the Mount of Olives, πρὸς τὸ ὄρος τῶν ἐλαιῶν, Mark 11,

1. Luke 19, 29. And further, where Matthew and Mark speak of Jesus, during the week of his Passion, as going out at evening from Jerusalem to lodge at *Bethany*, Luke says expressly that he spent the nights (*τὰς νύκτας ἡϋλλίξεν*) going out into the *Mount of Olives*; see Matth. 21, 17. Mark 11, 11. 19. 20. Luke 21, 37. This serves to show, that Luke, in c. 24, 50 and Acts 1, 12, uses the terms Bethany and Mount of Olives interchangeably, and almost as synonymous.

Yet from this remark in Acts there arose, probably early in the fourth century, the legend which fixed the place of the ascension on the reputed summit of the Mount of Olives. If that was indeed the true spot, then our Lord ascended from it in full view of all the inhabitants of Jerusalem; a circumstance not hinted at by the sacred writers, nor at all in accordance with the life and character of the Saviour.

For a full discussion of this topic, in reply to the objections of the Rev. Mr. Newman of Oxford, see an article by the author of these Notes, in the *Bibliotheca Sacra* for Feb. 1843, p. 176 sq.

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